THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, JULY 23, 1831. VOL. I.—No. 18.

To the Editor of the Churchman.

Sir,—The following lines are offered for publication in your excellent columns, if deemed worthy an insertion.

PSALM XXIII.

The Lord is my Shepherd, his hand shall sustain,
Though darkness and terror o'ershadow my way;
His arm I have trusted, nor trusted in vain—
His mercy still bright'ning, shall never decay.

Within the green pastures my couch he 'll prepare,
Though the storms of affliction unceasingly roll;
His love, never-dying, shall welcome me there,
And sweetly dispel the dark gloom of my soul.

Beside the still waters my footsteps he 'll lead,
Though weary the way of my pilgrimage here;
Soon the pleasures of earth no longer I'll need,
But blessings of heaven shall ever be near.

My soul he 'll restore—it shall brighten with joy,
Though anguish now reign in its inmost recess;
No sorrow shall wound, no affliction alloy
The calm of that bosom his mercy shall bless.

In righteousness' path for his name's sake he 'll lead,
Though my footsteps unfaithful oft wander away;
Nor more shall his love and his tenderness bleed,
To mark in my soul the blest Spirit's decay.

Through the vale of the shadow of death though I tread,
Still leaning with faith on the arm of his love,
No evil I'll fear, neither terror I'll dread,
As onward to glory immortal I move.

Oh, why should I tremble! Thou'rt with me, O Lord!
Still abundant in mercies, still faithful in love!
Thy rod and thy staff, they shall comfort afford,
And guard me in marching to regions above!

Though before me mine enemies—still thou dost spread
Before them the table of goodness for me!
With holiest oil thou anointest my head,
My cup runneth over with blessings from thee!

Surely goodness and mercy shall follow me still,
Through the days and the years of this mortal career;
In the house of the Lord I for ever shall dwell,
And taste the rich blessings of heaven's bright sphere.

L. M.

Albany, July 11*th*, 1831.

TALES OF REAL LIFE.

For the Churchman.

THE LITTLE MUTE.

The Gospel, under whatever aspect, or in whatever light it is viewed, bears upon it the impress and the seal of divinity. It is exactly suited to the wants and condition of mankind. All its institutions indicate a profound and perfect knowledge of human nature. The glorious Being it reveals, and the truth of which it treats, are spiritual and invisible. But man, for whose benefit these disclosures are made, is a creature of sense. Spiritual and invisible things but feebly impress his mind, unless presented through some material or sensible medium.—Here, then, at the very outset, there is a difficulty. If, in divine communications and divine intercourse, all be spiritual, no lasting impression can be made upon his mind. If Deity accommodates himself to this strong propensity in human nature, will not that propensity rather be strengthened than rectified? and will not all ideas of spirituality, as connected with God, gradually slide from the human mind? Whoever opens the New Testament, will find an answer to this inquiry, and a most satisfactory one—one that will convince him that the founder of Christianity was divine. All its divinely appointed ordinances and institutions—things in themselves visible, but designed to carry the mind forward and fix it upon the invisible God—are admirably accommodated to the constitution of beings like ourselves, a compound of soul and body. While they arrest the attention and call in the thoughts, they are in themselves so simple and highly significant, that they immediately carry forward the mind to the thing signified. I might here mention the two sacraments, Baptism and the Lord's Supper, as beautiful illustrations of the truth of these remarks. But I have another object in view—the *manner* in which these rites are administered, and the ordinances of the Gospel, in general, observed, is left to the wisdom and discretion of the Church. The *mode* of solemnizing them, is universally and decidedly the best, which is most significant, which carries the mind most readily and unerringly to the object the institution has in view.

With these evident truths before me, I have often contemplated with much satisfaction and pleasure, the various offices contained in the Liturgy of our venerable Church. How solemn, sublime, and appropriate, are her Baptismal, Communion, and Burial Services!

In reference to the latter, I have often found myself more deeply affected by its simple pathos, than by the most touching and truly eloquent funeral discourse.

A little incident to which reference is had in the heading of this article, fixed my attention, a few days ago, more intently than ever, upon the beauty and significancy of this sublime and solemn office. An acquaintance called upon me to attend a funeral. On the way, he informed me, that he had taken the liberty to come for me a little before the hour appointed for the funeral, that I might have an opportunity to comfort and counsel the afflicted family, who were countrymen of his—Englishmen. They had been in the city about six months, during which time, he was sorry to say, they had attended no place of public worship. In their own country, they were attached to, and regular attendants upon the established Church. He hoped that the bereavements they had now sustained, would lead them to bethink themselves of former neglects, and to seek comfort where alone it could be found, in the service and sanctuary of the Redeemer.

While listening to these remarks, I could not but think, that if every pious layman within our borders, were to take as much pains to make his pastor acquainted with families in similar circumstances, what an amount of duty might every pastor perform, in that hitherto neglected but interesting field, to which the labors of a city missionary, I trust, are soon to be zealously devoted!

Among the particulars communicated to me on our way to the funeral, was, that two out of the three surviving children in this family, were deaf and dumb. The one whose remains were about to be committed to the dust, was a promising little girl, about a year old, and peculiarly interesting to her parents, because God had given her an ear to drink in the sounds of the human voice, and a tongue to repeat the sweet accents of affection—a blessing denied to the two that had preceded her. The eldest of these mutes was a boy between four and five years old. My attention was particularly drawn to him, from the singularity of his conduct. He appeared to have no idea whatever of death, or the sad work the invisible foe had wrought in the family to which he belonged. On the contrary, the melancholy preparations, the coffin, the sable weeds, the new faces and objects which the occasion had brought together, seemed to exert a perfectly exhilarating effect upon him, and fill his heart with irrepressible glee.

Nothing escaped his eye; and the fire of intelligence was constantly beaming upon every line of his animated countenance. When his hat, with a new crape band was brought to him, he seemed quite transported with joyfulness; and several times, when sorrow sat upon every other countenance, and the silence of deep grief pervaded the room, he broke out into a violent fit of laughter.

This continued to be his mood until we reached the grave; and even after the coffin was let down to its low and long resting place. He went and looked into the grave with a smile, as though it was a pretty play that was going on with his little sister, whom it seems he tenderly loved.

The solemn service proceeded—and the act of committing the body to the ground had begun to be repeated. There was a solemnity and pathos in the service that went home to every heart, andevery thing in the countenances of the mourning group, seemed to indicate deep feeling, save the laughing, sparkling eye of the little mute. He, alas! had no ear to convey the sound or meaning of death to his mind.

But the moment the first clod of earth—upon the repetition of these words, *Earth to earth, ashes to ashes, dust to dust*—fell from the sexton's spade, an instant change was produced in the countenance and whole deportment of this child. He screamed aloud and wept most piteously. The idea now for the first time seemed to have crossed his mind, that his sister was to be covered up in the earth. He looked with all the intensity of imploring and agonized grief—first to the grave, and then to his mother. With wild movement he wheeled around, and looked to his father, and then again to the grave, and then to his father, as though wondering why he would suffer his little sister to be buried up there! All this emotion was awakened, and this train of thought conveyed to the mind of this mute, by the single but significant shovel of earth that had been thrown upon the lid of the coffin.

This incident has convinced me more fully than ever, of the beauty, propriety, and significancy of this part of the Burial Service. I have no doubt that that deaf and dumb child will remember to the day of his death, the circumstance which I have related, and it may have awakened in his pent-up mind a train of thought, which, under the divine blessing, will at some future time lead him to a saving knowledge of that mighty and glorious Being "who, through death, hath destroyed him that had the power of death;" and who hath opened the gates of immortality to all that will enter in.

X——c.

CHURCH PRINCIPLES.

RESURRECTION OF THE BODY.

The body of any living individual is not, perhaps, in any one of its component atoms the same with the body in which he existed ten or fifteen years before. The nails of our fingers and the hairs of our heads are undergoing a constant and very rapid change; and yet in a certain and very intelligent sense, they are those which belonged to us when not one of their constituent particles were the same as at this moment. A similar succession of elements is going on in other departments of the animal economy; more rapidly in the less solid parts; less so in those that are fixed. The fibres of the flesh may change more quickly than the material of the bones. All, however, are changing with greater or less rapidity; and, after a certain interval, the change is probably complete. The man, nevertheless, continues the same. His soul is the same; for its consciousness is not interrupted. His body is the same, for its organization is unaltered; or, at least, it undergoes no alteration but that which may reasonably be ascribed to the wear of the mechanism, independently of the substitution of new particles in the place of the original ones. Let us, then, imagine the change which is actually effected in the course of time, to be miraculously accomplished in an instant; we should then have the *same* body, without one of the *same* component parts: and this is precisely what we may imagine to take place at the resurrection; with this modification of the hypothesis, that the body though still identical, will be inconceivably refined and improved.

That this process of refinement and improvement will not affect the *identity* of the body, can readily be imagined. We experience something of the same kind every year, and almost every day. Every one is more or less acquainted with the transition, whether gradual or comparatively sudden, from languor and dulness to vigor and alacrity. We sometimes "feel a pinion lifting every limb;" our frame seems to be endowed with new powers, and all this without any thing like a disturbance of its identity. An alteration somewhat similar in kind, though beyond all imaginable measure superior in degree, may, possibly, be exemplified, when our vile body shall be changed into the likeness of the glorified body of our Saviour.

But to revert to the mere elements of our bodily fabric. The supposition that the corporeal integument in which we expire must, grain for grain, be the same with which we are to rise, is loaded with difficulties almost insurmountable. When an individual dies, his body crumbles into dust. This dust may, by a thousand accidents, be dispersed to regions far distant from the place of dissolution; till, at last, some portions of it may find their way into the bodies of other men; and these men, in their turn, may be dissolved, before such portions have been separated from their own bodies. And if so, at the period of the resurrection, there might be different claimants, (if we may so express it,) to the same portion of dust. And it is difficult to see how these claims are to be adjusted, on the hypothesis that the body with which men are raised, is, in every particle, the same as that which was deposited in the sepulchre, or swallowed by the sea, or ingulfed in the maws of vultures or of kites.

It is probable, that many have derived their opinions on this matter from the language of our creeds, rather than from the language of Scripture. Those formularies, it is true, speak of "the resurrection of the body, or of the flesh." But it should be remembered, that this is a phrase that does not once occur in the Bible. The Bible, indeed, speaks repeatedly of the *resurrection of the dead;* and it affirms that our *vile body* shall be changed, (2 Cor. v. 1—4;) and that at the resurrection, we shall not be *unclothed, but clothed upon;* that is, the soul shall not be then, as it were, in a state of nakedness, but shall be invested in a material and bodily tabernacle. But with *what body* we shall be raised, is nowhere precisely declared. When, therefore, our creeds speak of "the resurrection of the body," they must be understood to do so in opposition to those heresies which treated the resurrection as a mere figure, and held the soul to be immortal in a state of separation from the body. It was maintained, for instance, by the Manicheans, that even the resurrection of Christ himself was nothing more than his deliverance from sin; and the same reasoning would, of course, be extended to all who are to be made like unto him. St. Chrysostom, accordingly, sets himself to oppose this perversion. "It is asked," he says, "how it follows, that if our bodies are not raised, we have hope in Christ in this world only; seeing that, whether our bodies be raised or not, the soul will survive and be immortal?" And to this, he replies—Because, even if the soul does survive, and even if it should be a thousand times immortal—*κἂν μυριάκις ἀθάνατος ᾖ* —it never can receive its unspeakable rewards and punishments apart from the body. If, therefore, the body rise not, the soul will lose its crown of happiness and glory in heaven. And in that case, our hopes of retribution must be confined to this life; and then who so miserable as the followers of the cross?* It is true that this father here speaks of the raising of our bodies. But his argument evidently requires nothing more than that the soul should hereafter be united to some bodily frame; since, without such union, it would be in no condition to profit or to suffer by the sentence of retribution.—*British Critic.*

* Chrysost. *Homil.* xxxix. in 1 Cor. xv. 19, p. 365, 366. Ed. Bened.

USE OF THE HOLY COMMUNION.

Mr. Editor,—The ordinances of the Church are given, as I conceive, for the purpose of effecting the benevolent intentions of our blessed Saviour towards us, in laying down his life for us. The angels at his birth proclaimed peace and good will as the contemplated result of his advent; and when he was about to offer up himself, he assured his disciples that *in him* they should have that peace, which the world in vain would seek to take from them. He gave the blessed Sacrament of holy Baptism to be the instrument of regeneration, and the means of introducing men into "the house of God, which is the Church of the living God;" and uniting *the whole family in earth* in one sacred band of "holy brethren," devoted most solemnly to the service of "a holy Lord God," in the faith of a crucified Master; and he gave the other holy Sacrament as a means of brightening the chain of brotherly love whenever it becomes rusty, "through the deceitfulness of sin." It is far more than a naked commemoration of his death for us, to awaken our gratitude to him. It is also an actual and efficient means, when duly attended in the spirit becoming a servant of God, of taming the ferocities of sinful nature, of subduing pride, of softening the affections, and making men *feel* their communion with Christ and with *one another*. In other words, it is intended as a means of the practical development of that all-pervading principle of the Gospel—love to one another for Christ's sake—that true brotherly kindness so often commanded and enforced in the word of God. What I mean, is so finely expressed by St. Paul, in the third of Colossians, that I am convinced I cannot do better than use his own words. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful."

This extract is so full, so abundant, and so appropriate to my purpose, that I will not weaken it, by attempting a gloss on it, but proceed to give you an anecdote of the good effects of using the holy Communion as a medium of producing "the peace of God," where there had been "envying, wrath, strife, malice."

Two neighbors had been for a long time at enmity, and had several times done each other ill turns in a revengeful mood. They both resisided not far from a clergyman, who became acquainted with the circumstances, and endeavored to effect a reconciliation, which they both resisted for some time. Neither of them had ever been a communicant; and their practice was, (and a bad one I cannot but think it) to go away from the Church if they happened there on communion day, during its celebration. The clergyman prevailed on them both at one time, though unknown to each other, to remain in the Church during that solemn service, and requested them to pay strict attention to it. He had prepared an excellent discourse on the above words of Paul, which he delivered with much propriety and effect, and in it dwelt somewhat on parts of the communion service.

Not long after he took occasion to call separately on the two persons, with a further view of their reconciliation; and by alluding to the intent of the Gospel in bringing men together on terms of Christian charity, he so far succeeded as to obtain a promise of the cessation of hostilities. But this did not satisfy his benevolent mind: he wished to see them *Christian friends.* In short, he lost no opportunity of effecting his wishes, and finally succeeded in getting them together at his house, and had the satisfaction of hearing them say they forgave and forgot the past. It was near the next communion; and he told them that he could hardly feel warranted in believing their reconciliation sincere, unless they consented to seal it openly in the house of God, by the memorials of the body broken and blood shed of a dying Saviour: and he exhorted them separately to it. He almost despaired for that time, till on the morning of the communion, when they both as if by concert called early at his house and signified their wish to commune. He welcomed them with much pleasure, and they knelt side by side at the altar, and there washed away their enmity by the blood of Christ. The good parson was much affected at the consciousness that his labors of love had been so prosperous, and went through the whole service with more than usual solemnity. The two *were* reconciled, and ever after continued most kind friends, often declaring that *that one* partaking of the communion more forcibly brought home to their hearts the love of Christ, and did more towards a real conversion from evil tempers than any event of their whole lives, or than many of them together. And one of them used to observe that, if baptism was the *washing of regeneration*, the Lord's Supper, when received in a proper temper, was the *renewing of the* Holy Ghost.

Christian Sentinel.

REVIEWS.

1. *The Life of Reginald Heber, D. D. Lord Bishop of Calcutta. By* His Widow. *With Selections from his Correspondence, Unpublished Poems, and Private Papers; together with a Journal of his Tour in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossaks.*
2. *The Last Days of Bishop Heber. By* Thomas Robinson, A. M. *Archdeacon of Madras, and late Domestic Chaplain to his Lordship.*
3. *Sermons preached in England, by the late Right Reverend Bishop Heber, D. D.*
4. *Sermons preached in India, by the late Right Reverend Bishop Heber, D. D.*

PART II.

(*Continued.*)

2. Heber's mind was of too logical a cast to associate the rejection of fatalism with the acceptance of nonbaptismal regeneration. Many who have revolted in just horror from Calvin's predestination, have yet become converts to the latter opinion. Yet it is impossible to disunite the two. No man can be regenerate except by the Spirit of God. This is generally allowed.—Then, if men become not regenerate by water also, we immediately are compelled to admit a selection, or (as its own advocates term it) an arbitrary *election* on the part of God. As all who are not born again cannot enter into his kingdom, those who are not thus regenerated, must be reprobated. The connexion of this doctrine with the "horribilis doctrina" of Calvin, did not escape the observation of Heber. Accordingly he is, on this point, plain-spoken and decisive. Let us hear him, in his "Critique on Scott." That writer, with perfect consistency, degrades the ordinance of baptism from its sacramental efficacy, contemptuously terming it "*water* baptism;" forgetful, however, that "water and the Spirit" are associated in the very Scriptures on which his own sect profess to lay the foundation of this dogma. Heber replies—

"What he says respecting 'water baptism,' is founded in misapprehension. Nobody, I apprehend, ever supposed, that 'being born of the Spirit' was the same thing with water baptism. What we maintain is, that it is a spiritual grace, quite distinct from the outward sign, *but given by* God, *according to his promise, to those who receive that sign. We believe, that in baptism,* a mighty work is wrought on the soul by the Holy Ghost: *that the person thus devoted to* God *is placed in a state of adoption and salvation; and that a seed of life is then sown, which the subsequent favor of the* Holy Ghost *(as displayed in His various ordinary and providential visitations, both internal and external,) like the genial influence of the sun, invigorates, renews, and calls into action.* Without this belief, baptism would be an idle pageantry."—Vol. 1. p. 540.

In a sermon preached only a very few months before his death, for the benefit of the Incorporated Society for the Propagation of the Gospel, (tenth of the "Sermons in India") we read—

"*The promise,* consequent on baptism, *of remission of sins, and the* gifts and comforts of God's Spirit, *was not only to them and to their children, but to as many as* God *should call from the farthest regions of the earth,* and the nations previously most estranged from the knowledge and worship of Jehovah."—P. 180.

In the very year of his death the Bishop preached, at Cuddalore, a sermon, before preached at Oxford, in which occurs the following:—

"Though it is certain that in many passages of St. Paul, justification, adoption, and final salvation are employed as convertible terms, inasmuch as they are all constituent parts of one great benefit, and the last is the natural and (so far as God's share in the transaction goes) the certain consequence of the former, it is plain that the justification of which he had been here speaking (inasmuch as he had spoken of it as already begun in the persons whom he was addressing, and, in the sense of our Church, as the cause, not the consequence of holiness) is *distinct*, as occurring in this life, from our *final acceptance and salvation in the life to come; and is conferred, in fact, in that* baptism *by whose typical form he illustrates its obligations. It is the same with that* regeneration *of which baptism is the outward symbol, and which marks out, wherever it occurs,* (that it ordinarily occurs in baptism, I am, for own part, firmly persuaded,) *our admission into the number of the children of* God, *and the heirs of everlasting happiness.* It is the commencement of that state of salvation in which, if a man continues, death has no power over him, inasmuch as the grave, which our nature so greatly fears, is to him no extinction of life, but a passage to a life more blessed and more glorious."—Sermons in England, pp. 365, 366.

And in his Address on Confirmation, which derives an interest, the deepest as well as the most melancholy, from the circumstance that it was delivered only two hours before the lamented event which deprived the Gospel of its pious and zealous champion, the Bishop remarks—

"In reliance on these merits, and on the precious promises of our Redeemer, I, lastly, as His servant and in His name, have prayed for you that your faith fail not. In His name and as His servant, and in imitation of His holy apostles, I have laid my hands on you and blessed you, as a sure token that our prayers would not return empty from the Lord of life, but that ye might receive the Holy Ghost whom ye had desired, and might partake henceforward, in a larger measure and by a daily increase, of that heavenly grace, *which was, in part, bestowed on you in baptism.*"—Sermons in India, p. 297.

Bishop Heber was not, therefore, a Calvinist, either directly or by implication; either wholly or partially; either consistently or inconsistently.

3. We come now to consider the Bishop's opinions on those amusements and relaxations which the pseudo-evangelists so austerely condemn, and a participation in which they regard as a warrant of final perdition. The following passage is valuable, not only as it importantly illustrates the position already established, that Heber was eminently a *non-party man* (a subject to which we purpose to return;) but also as affording us his own mild and charitable sentiments on the point immediately under consideration. It is from the same "Critique" from which we have already so largely enriched our pages.

"I would wish every one to keep in mind the extreme insignificance of most of those points which are made the bones of contention. Calvinism, which makes most noise, and is used as the general watch-word, even the Evangelical party, as they are called, are by no means agreed upon; and the occasions are so few, even in the case of a Clergyman, when it comes in question, that a man might go through a long and useful life, without being called on to confess or abjure it. But the usual sources of dispute and difference, are in things too trifling to be reasoned on, *on the legality of cards, or public amusements, or whether it be allowed to have a hot dinner on a Sunday, &c. &c.* Now my opinion on these points is, that they are nowhere forbidden; that, duly moderated, they are perfectly harmless, *and that it is a return to the severity of the Mosaic law to teach the contrary.* But on points like these, in God's name, let every man enjoy his own opinion! 'Let not him that eateth despise him that eateth not, neither let him that eateth not, judge him that eateth.' The appellations of irreligious person or fanatic, are far too serious to be bandied about for reasons like these; and it is better to shun such discussions, than to run the risk of unsettling the mind of our friend by unnecessary scruples, or irritating him by ridicule or uncharitable reflections."—Vol. I. pp. 549, 550.

The following interesting remarks, on the same subject, are from the pen of his relict:

"It will be seen, as well from the tenor of Mr. Reginald Heber's witings already before the world, as from the present correspondence, that although his mind was deeply imbued with devotional feelings, he considered *a moderate participation in what are usually called* 'worldly amusements,' *as* allowable *and* blameless.—When the editor requested his advice on this subject the year after her marriage, being a short time without him in London, his answer was, '*you may go where you please, as I am sure you will not exceed the limits of moderation,* except to *Sunday* evening parties, to which I have a very serious objection.' *He thought that the strictness, which made no distinction between things blameable only in their abuse, and the practices which were really immoral, was* prejudicial *to the interests of* true religion; and on this point his opinion remained unchanged to the last. His own life, indeed, was a proof that amusements so participated in may be perfectly harmless, and no way interfere with any religous or moral duty. The Sabbath he kept with *Christian reverence*, but not with *Mosaical strictness.* His domestic arrangements were such as to enable every member of his household to attend divine service, at least once on that day. After its public duties were ended, he employed the remainder of the evening in attending to the spiritual and temporal wants of his parishioners, in composing sermons, in study, or instructive conversation with his family."—Vol. I. pp. 420, 421.

4. We have already said that Heber made a distinction between High Church principles and High Church *party* principles; just as he did between evangelical principles and evangelical *party* principles. Heber was both evangelical and High Church in the *pure* sense, but neither in the *party* sense. Of his genuine and unfashionable attachment to his Church, we shall proceed to adduce a few decisive specimens.—And here the admirable "Critique" will again bear its part.

"Though perfect charity should be observed towards dissenters, and though we should be ready to co-operate with them in any good work, *by which the peculiarities of our Creed or Church discipline are not compromised*, this amiable principle should not lead us to *support their missions, or attend their places of worship.* The first is doing that by an *irregular method*, for which, in our Church missions, a regular way is open; *the second I cannot consider in any other light than* schismatical, *and therefore* sinful. This point you will see treated of in my ordination sermon."—Vol. I. p. 550.

We are not sure whether the sermon here alluded to is now before us. There is, however, a very excellent discourse on this subject (Sermon XII. of the "Sermons in England,") which is, not improbably, that which Heber had here in view, as it was written in the same year. (1819.) From this we shall produce a few extracts, sufficiently establishing Heber's opinion on the subject of irregular ministrations, and of those who employ them. Speaking of the common error of "the call," he observes—

"This error (*for such I hope to prove it*) is in a great degree, of modern origin. The ancient opponents of our Church, in the days of James and Charles, were, for the most part, as fully convinced as ourselves, of the necessity of Church union, and the advantages of a legitimate ministry; though they denied to the Church of England the character of a true Church of Christ, and though *their* ordination wanted in our opinion, the sanction of apostolic authority.—But the question then agitated between us, was not, *whether a schism, or unnecessary separation from the body of the Church was not sinful* (since both parties allowed that it was a sin of no ordinary dye,) but whether the Church of England was so corrupt and idolatrous as to have forfeited the allegiance of her members; not *whether an* external authoritative call from the rulers of the Church, *was needful to designate a Christian minister*, (for both sides were by far too well read in the Scriptures and ecclesiastical antiquity to make a doubt about the matter,) but whether this power of admission and ordination resided with the Presbytery or with the Bishop, and whether the authority of this last was a usurpation of the darker ages, or really founded on inspired and apostolic precedent.

"At present, by far the greater number of those who have separated from our Church appear, so far as I have conversed with them, to find little, if any, fault with her doctrines, and to regard her discipline with perfect indifference.—Ask any member of any ordinary dissenting congregation, the grounds of his secession from the worship of his forefathers, and he will most probably answer that he has some personal objection to his parochial minister, that he prefers the style of singing, or the extemporaneous eloquence of the place which he frequents, and that he has had no more thought of asking his new teacher by what authority he dispensed the word of God and His Sacraments, than of demanding similar credentials from a performer on the stage. Even among the preachers themselves, and the best informed of their number, it is not unusual to find individuals who are singularly blind to the guilt *of schism*, and to the existence of the Church as a visible and regular society.—Pp. 236, 237.

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"Surely, when so many of our brethren round

us are thus habitually regardless of what WE esteem MOST SACRED; when so many of our own Church are sliding by degrees into the same *latitudinarian indifference*, it is well worth our while to examine impartially the reasons alleged for their neglect and our confidence; to ascertain whether these solemn invocations of the SPIRIT of GOD be indeed no more than AN EMPTY SHOW, or whether it may not be possible to convince our antagonists of the weakness of their grounds of defence, and the DANGER *of their spiritual condition*."—P. 239.

After discussing the arguments commonly adduced in favor of an irregular ministry, the Bishop has the following direct and clear observations.

"It is well worth our while to observe that, so far from the will and the talent to preach, conferring on any person a natural right to preach the Gospel, there were many persons possessed of both these, whom, nevertheless, the apostle expressly excluded from the public ministry.—There are, doubtless, very many women whom GOD has endued with as eminent abilities to preach the Gospel, and we know there have been some who fancied as strong an internal call to this work as most of those men can profess, who, on these grounds, aspire to the ministry. Yet where can we find a more positive prohibition than that which forbids every woman, whatever her pretensions, to teach in the assemblies of the faithful? Nor even in the case of men, and of men who had received an extraordinary communication from the Deity, was the delivery of their message to depend on their own choice alone, or on the internal impulse which actuated them.—The spirits of the prophets themselves were commanded to be subject to the rules laid down by their inspired brethren; they were to speak or to be silent according to the discretion of those who bore rule in the Church, and with due regard to the decencies of a public meeting.—What wonder, then, that SOME FURTHER SANCTION should be necessary to entitle men to exercise, in one particular way, those natural gifts which GOD may have bestowed on them for a different end, that zeal for His service, for which, if they possess their souls in patience, His Providence may eventually discover another and a more advantageous channel.

"But if a further proof is required of the necessity of some outward and authoritative seal of GOD's appointment, in addition to those faculties and feelings which are suited to the ministerial office, such a proof may be found in the conduct of Him, who is to the Christian Church, in every age, its Guide, its Pattern, and its GOD; when He *consecrated*, by the most solemn *ordination* which the world has seen, a few out of many disciples. We know not whether there were many others equally well qualified with the twelve for the labor and authority of the apostleship (one we know there was, who was afterwards added by the HOLY GHOST Himself, Matthias, the successor of Judas;) but we are sure that if ever men were internally adapted by GOD's grace for that work, it must have been those whom GOD Himself chose, and whom He chose from a perfect knowledge of their hearts and tempers. Yet even of these men the internal fitness was not by itself sufficient to authorize them to go forth as GOD's ambassadors; and it was by LAYING ON OF HANDS, with fasting and earnest prayer, that the Divine Son of GOD thought fit to designate them as His servants! Beloved, we are followers of CHRIST; let us in THIS also conform to HIS EXAMPLE."—Pp. 244—246.

On the subject of Churches the Bishop is equally decisive.

"LET NOT HIM ASSUME THE NAME OF CHRISTIAN who is wilfully or willingly wanting in his token of respect to even THE BUILDING thus hallowed by its destination; LET NOT HIM LAY CLAIM TO THE CHARACTER OF A DEVOUT AND RATIONAL WORSHIPPER, who forgets that, though GOD is every where, His blessing may be more largely given in ONE PLACE than in another; and *that no* PLACES *can with greater propriety have hope of such a privilege than those* TEMPLES *which are called after His name, and which have been repeatedly distinguished as the scene of His mercies!*"—Sermons in India, p. 219.

But as conduct is the best commentary on opinion, we shall adduce the following anecdote.

"The parish of Hodnet being very extensive, contains, besides the perpetual curacy of Moreton See, already mentioned, a small chapel of ease, to which the Curate is appointed by the Rector. Weston Chapel is within a mile of Hawkstone, and is generally attended by the family of the Hills. About this time (1814) the celebrated Mr. Rowland Hill, (great uncle to the present baronet, Sir Rowland Hill) obtained the curate's permission to preach in his pulpit: and a few days after, his intention was announced of preaching likewise in the dissenting chapel at Woollerton, which is also within the parish.—Although Mr. Reginald Heber would not interfere with the right of the curate of Weston, to admit to his pulpit any regularly ordained clergyman when he thought fit, yet when he understood that it was Mr. Rowland Hill's intention to preach on a subsequent day at Woollerton, he immediately, though with very painful feelings, forbade his officiating at Weston, and stated his reasons in letters to himself and to his brother, the Rev. Brian Hill."—Life, Vol. I. p. 422.

We extract from the letters what follows. To the Rev. Rowland Hill he writes—

"Of your peculiar religious opinions I know but little; and I can well bear that a brother clergyman should differ from me on points which have no immediate reference to Christian faith or practice. But whatever your opinions may be, and happy as I might feel myself in the assistance of any man of talent or orthodoxy, yet, *as a* MEMBER OF THE CHURCH OF ENGLAND, *I will not permit that the pulpits where I have any influence, shall be used by a* PERSON WHO ENCOURAGES BY HIS PRESENCE AND PREACHING A DISSENTING PLACE OF WORSHIP.

"For this letter no apology is necessary. If you expect that your own way of preaching the Gospel should meet with a candid construction, you must allow me also my prejudices, my natural anxiety for the congregations intrusted to my charge, and my ZEAL *for those institutions* WHICH I HAVE, THROUGH LIFE, BEEN TAUGHT TO VENERATE."—P. 423.

And to the Rev. Brian Hill—

"I am far from desiring to dictate to any one, especially to one so much my senior, the manner in which he is to do good; but as *I sincerely believe separation from the Church of England to be both* EVIL IN ITSELF *and productive of* EVIL, I am very earnest that, in this neighborhood at least, the popular and powerful name of Hill should not lend its sanction to meetings *which I cannot help considering as* SINFUL."—P. 424.

We must here, for the present, suspend the subject; purposing, when we return, to produce further testimony on that portion of it which regards Heber's sound and enlightend affection for the National Church.—*Christian Remembrancer for May.*

Pertinacity of opinion more frequently arises from a partial view of a subject, than from a full comprehension of it; and certainly is not of itself any proof of rectitude of judgment.—*Bishop of Landaff.*

CHURCH DOCUMENTS.

EXTRACT FROM BISHOP WHITE'S CHARGE.

THE particulars intended, are the proposed subject, as it respects, 1st, the discipline; 2dly, the Episcopacy; and 3dly, the legislation of the Church.

1st. Of the discipline. On the one hand, it is called for, to sustain the orthodoxy of the faith, and the sanctity of the morals of the Church; and on the other hand, may degenerate to tyranny by a wanton exercise of power. There will always be seduction to this, not only in the corruption, but in the infirmities of human nature; inclining to the pursuit of what may seem righteous ends, by rash and even by unrighteous means; which, if, on some occasions, they should clear the Church of scandal, may, at a future time, be applied to the gratifying of private malice. For this exigency, our Bishops, it is trusted, are sufficiently prepared by the canons which have been provided for them. If any thing be still wanting, for the satisfying of the ends of justice, there is competent authority for the supplying of the deficiency. In the mean time, it is better that unexpected guilt should be without its due punishment, than that it should be punished by a process which may hereafter be abused to the oppression of the innocent.

Under all the precautions against the evil which can be devised, such is the imperfection of human concerns, that there will still be danger of the interference, if not of malice, yet of error; from the overlooking of the maxims which should govern on all occasions involving questions concerning the rights or the characters of our fellow men.

To secure a desirable result, it is necessary that there should be deference to methods of proceeding, which on long experience, have been found to tend to impartial adjudication: and in aiming at this object, whatever aid is to be gathered from the rules which govern in the civil administration of justice, ought not to be overlooked in that which is ecclesiastical. It is true, that we are not bound by an authority extraneous to ourselves. But if it should appear, in so serious a matter as a clergyman's standing in the ministry, or as a layman's right to the ordinances of the Church, that there is less security for a just decision, than what would exist in a temporal court, in a cause affecting the person or the property of the meanest member of the community, it will not only be a reasonable cause of censure, but may produce an excitement, of which disunion will be the result. What renders caution of the more importance, in the case of a clergyman who may conceive himself injured by an ecclesiastical sentence, and seeking redress from a civil court, although the court would doubtless respect our canons; yet, if it should give a construction to them, more reasonable in itself, and more consistent with the eternal maxims of justice, it would avail to the maintaining of the complainant in the possession of any property of the Church held by him; not excepting the building in which he would be accustomed to officiate, and which cannot be taken from him, otherwise than is provided for by the laws of the land.

The subject of ecclesiastical discipline is of great importance. That it is essential to our continuance as a social body, must be confessed by all; while there will be a variety of opinion, in regard to the rules by which it should be conducted, and to the cases which should come under its cognizance.

In regard to the ministry, it is trusted, that in every grade of it, there is security against any notice of accusation, brought forward otherwise than on apparent ground of judicial process; and still more, against whatever may prevent its issuing in a decision, warranted by ecclesiastical law and by equity: while yet, the existing tribunals have a sufficiency of this armor to enable them, in the case of a clergyman bringing dishonor on his calling, to sever him from the ministry.

There is another department of discipline, especially interesting to the lay members of the Church,—that of admission to the holy communion, or of rejection from it. For this, there is full provision made by our rubrics and our canons. They are points which cannot but press with great weight, on every conscientious minister of the Gospel. There are so many inducements to be rather remiss than severe in the exercise of his rubrical power, that probably the abuse of it will not happen often. It is, however, possible, that private regards, or that some prejudices or some passion, may influence to unjustifiable censure. On the question of admission to the holy supper, the minister must necessarily exercise a considerable degree of discretion, bounded by the rubrics and by the canons; since, besides the requisite of a good life, there is that of knowledge of the nature of the transaction, and of the scheme of salvation generally.—Beyond this, there is no authority to inquire; since the party, being put into a state of salvation by baptism, has a consequent right to every other privilege; there being no deficiency or irregularity, inconsistent with it. On the question of rejection from the communion, there is a less field for the exercise of discretion. In this case, nothing but some essential error, or some immoral act, can justify exclusion. If it should take place on any other ground, the rubrics and the canons seem to have provided for the aggrieved party as sure a mean of redress, as human wisdom can devise.

There remains a question of far more delicacy and difficulty—that of entire severance from the Church. On the one hand, it cannot be denied, that in common with every other social body, she possesses the power of excluding from her pale. On the other hand, the power has been so much abused, sometimes to the gratification of private malice, and very extensively to the subserving of the views of public policy, that to act in it even for the clearing of the Church of scandal, and with the observance of law and equity, would encounter a host of prejudice; and if done arbitrarily or unjustly, of which there must always be danger, would shake the Church to its centre.

There is no hesitation of your Bishop, in expressing the wish that every person living in notorious sin, causing great scandal, were declared to be no longer a member of the Church; while yet, if the Church see cause to stop short of such a stretch of discipline, it is a matter which falls within the province of sound discretion.—For such a measure of discipline, there is not the same necessity now, as when the Gospel was at first promulgated; its moral tendency being not then established in the public opinion; whereas, at present, it is understood to comprehend the soundest morality, whatever contrariety to it there may be in any of its professors. Still there remains the right to the exercise of the power in its extent.

In Scripture, there are but few instances of the carrying of discipline so far as that in question. It took place, in the sentence passed by St. Paul on an incestuous person, as we read in the beginning of the fifth chapter of the First Epistle to the Corinthians: and towards the end of the same chapter, without referring to any, the apostle enjoins a severance from the Church of several classes of sinners of very extreme grades, should such be found under the cloak of the profession. There were persons chargeable with faults of not so deep a dye; but inconsistent with a well founded claim to the promises of the Gospel, who were endured within the pale.—Such were they, whom the apostle, in his Second Epistle to the Thessalonians, glances at as "disorderly, not working at all, but busy bodies:" and the like must have been they, in his eye, in his Second Epistle to Timothy, described as "idle, wandering from house to house, tattlers also, and busy bodies, speaking things which they ought not;" yet any person so described, was to be "admonished as a brother."

These casts of character are sufficient causes of excision, if it should be deemed a wise course by those in whose province it would lie, to institute and to carry on proceedings to the effect. The wisdom of the measure would depend on circumstances; and it is brought within the present argument, in order to show that, independently of the question of guilt, there is scope for discrimination, governed by regard to different times and circumstances of the Church.

Under the heads delineated, it may be perceived, that there are calls for wise management: as on other accounts, so especially for the guarding against just complaint, generating disturbance. If, hereafter, for the increase of respectability, there should be instituted a greater reach of discipline, it is to be hoped that our councils will still know nothing of that species of it, which extends its rod beyond the conduct, to the movements of the mind; and which clothes ecclesiastical tribunals with inquisitorial power to that effect. There can hardly be named a misapplication of religious jurisprudence, against which divine wisdom has so carefully guarded. Witness the parable of the wheat and the tares, applied to professors of opposite characters in the Church. Indiscreet zeal would have torn from the soil the tares, to the great danger of the wheat; for the sake of which there was given the command, "Let both grow together until the harvest." Witness also that other parable of the fishes, good and bad in the same net, in which they were to remain, until the drawing of the net ashore; figurative of the ending of all human concerns. There is also that of the wise and the foolish virgins, equally possessed of the lamp of the profession, although differing in regard to the light of it, and the being furnished with the supply of oil. There is no provision of the Gospel, more in harmony with human nature, in its present state of imperfection and of frailty, because of the impossibility of looking beyond the conduct, to the movements of the mind.

Notwithstanding the difficulties occurring on the subject, there is a safe guide of proceedings under it, in a single sentence of the affecting address made to a newly consecrated Bishop, on the delivery of the Bible to him. It is, "Be so gentle that you be not too remiss: so minister discipline, that you neglect not mercy."

2d. From the subject of this discipline, we may pass, by a natural transition, to its correlative point—that of the Episcopacy.

It is a department, in which, to say nothing of the heavy responsibility attached to it, there is, in this country, no pecuniary profit, likely to allure; while it opens an extensive field of care and of labor; in which there are to be consulted the wants, and encountered the prejudices, of a variety of persons, spread over a vast range of country; rendering it difficult to acquire a knowledge of the characters and of the views of any considerable portion of them. On these accounts, it may seem that there is not a call to be vigilant against an entrance into the Church of a breach of union through the door of the Episcopacy.—But where is the sphere, within which the aspiring passions of the human frame will not endeavor to overleap the barriers, erected by human prudence for the excluding of them?

There is a passage in a work of St. Jerome, in which he says, "It was for a remedy of schism, that one chosen out of the presbyters, should be placed above the rest." Without going into a refutation of the mistaken use which has been made of the passage, as if it were intended of a late origin of the order, it will be allowable to presume on the correctness of the construction given to it by us—that the evil calling for the remedy is recognised in the 1st Epistle of St. Paul to the Corinthians, complaining of the schisms (σχίσματα) prevalent among them; which, during the lives of the apostles, were controlled by their authority, and were intended to be guarded against in future, by a succession from them, introduced in their own age, and for the end specified by Jerome. It might be shown, that the object has been accomplished to a considerable extent. But as even a divine institution, to be acted under by human agency, must be expected, in some instances, to fall short of its uses, the same has happened in the Episcopacy. Its tendency has been to union. But as the contrary has sometimes vitiated it, there is, in this circumstance, a motive to caution, in an advancement to that higher grade of the ministry.

St. Paul, in his 1st Epistle to Timothy, has said—"If any man desire the office of a Bishop, he desireth a good work." The apostle confines his remark to the excellency of the work, not commending a desire for the undertaking of it: and perhaps, the prominency given to the work, is an indirect censure on the unsuitable seeking of it. Let it be conceded, however, that an effort may be justifiable and even laudable, when not generated by a conceit of personal merit, and when, with a view to some good not otherwise to be obtained, or to some evil not otherwise to be avoided. Under either of these circumstances, in a refusal to take a stand in the gap, there may be a blameable modesty, perhaps amounting to a desertion of duty. It is certain, that in weighing these considerations, there is the danger of misconstruing human passion, into a supposed zeal for the interests of religion. Of this, every man should judge for himself, under the recollection that he is to give an account to GOD. But we cannot be mistaken in pronouncing, that his seeking of the Episcopacy with intemperate ardor, and especially if it be by any act opposed to the holy morality of the Gospel, is unequivocal proof of his unfitness for it.

It may seem, that this is a proper occasion of enlarging on the qualifications for the Episcopal office. If the subject were to be now carried to this extent, the prominent place would be given to piety, so far as can be ascertained from profession, accompanied by an irreproachable life and conversation; and with this, a ground for the expectation of there being exhibited correct views of the dispensation of grace. Stress would also be laid on a sufficiency of natural talent, and of learning, especially theological; and with it, in different degrees, and in proportion as they bring aid to it, on various branches of human literature; there being scarcely any of them, which may not lend their help, alike to the defence of the Christian fortress against infidelity, and to correct the wayward fancies of those, who mix with truths of Scripture the inventions of men in a great variety of ways. But these are points so often dwelt on as they concern the clergy generally, and sometimes those of the Episcopal order in particular, that they might be passed over in silence, were it not pertinent to notice, that defect in the Episcopacy of the qualifications referred to, cannot but contribute to the evil here intended to be guarded against: it being likely, that dissension and disunion will break in like a flood, to the overwhelming of the venerable institutions of the Church, in proportion as she shall sink in public estimation, in consequence of the unfitness of her clergy generally, and that of her Bishops especially.

There are sundry points on which, abstractly considered, there may be differences of opinion; and in regard to which, before cases involving them shall occur, it is desirable that principles should be maturely established; in order to be prepared for occasions when they may come up in such shapes, as to be connected with personal and sectional interests, unfriendly to impartial determination.

One of these points, is the resignation of the duties of the Episcopal office. The question of the admissibility of this, has already occurred in our councils, and was acted on by the Bishops in the General Convention of 1801. Only three Bishops were present; and they had assembled without any expectation that the subject would be brought before them, or knowledge of the incidents leading to it. They were unanimous in denying the lawfulness of such a measure.—The determination has never been revised by any conventional procedure; and yet, the correctness of it has been doubted of, by many intelligent and respectable ministers, and other members of our Church. No wish is here entertained to forestall the conventional judgment on any case which may occur hereafter. But it will not be assuming to express the hope, that before a contrary decision to that already acted on, the subject may be considered in all its bearings; and especially in that point of view, on account of which it has been introduced into this address—its tendency to prevent factions incited by ecclesiastical ambition, and likely to eventuate in disunion.

It was a proverbial circumstance in the counsels of the last General Convention, that they were called on to determine, and that they determined wisely, on the subject of an Assistant Episcopacy. A contrary decision would have rendered that department fruitful of intrigue, and consequently dangerous to the peace and the unity of the Church.

It has been made a question, whether preference is to be given to an assistant or to a suffragan Episcopacy. The latter designation is of ancient use in the Christian Church, and was formerly known in the Church of England. But owing to a difference of circumstances, expediency seems to require, that it should not be introduced among us. A suffragan had under his charge a portion of a diocese. In the event of the decease of the diocesan, the surviver did not succeed; but retained his station, while another was appointed to the principal place. In this country, the humiliation of a senior, would seem a reasonable cause not only of personal, but of sectional complaint: especially, when it would be the result of local preference, not congenial with the general sense of the community, manifested in established policy of every description.

The question of the division of dioceses, will increase in importance, and it would be wise in our General Convention to adopt rules, which should govern on the subject, before it shall become mixed with personal interests, in cases which will probably arise. There is no hesitation to express the opinion, that such an arrangement will be called for in some of the States, in order that each Bishop may be better informed of the circumstances of every portion of his diocese.—But, it is a matter which should not be too much hastened; and especially, there should be tolerable security for the permanent residence of a Bishop, either by provision made for him, or by an adequate parochial connexion. It would be an untenable objection to the division of a diocese, that the measure would acquire for a State additional weight in the House of Bishops. The larger States are they, which would be in this predicament; and it would be but a small counterbalance to the representation so disproportionate to the population, distinguishing the organization of the house of clerical and lay deputies.

In the beginning of our Episcopacy, there was the necessity every where, and it is still so generally, of connecting its duties with those of a parish minister, on whom there seems to lie the duty of constant residence. This has been lamented by all of us. On the other hand, where provision is made for a separation of the two departments, there becomes too generally entertained the sentiment, that the distinguishing occupation of each of our Bishops, is his itinerancy, and that he should always be found on some journey of visitation. That there may profitably, at present, be an approach to this, because of the scattered condition of Episcopalians over large tracts, and the importance of gathering them into social assemblies, shall not be here denied. But it is denied to be for the good of the Church, as an established system; being unfavorable to the future literary eminence of our Bishops; and besides, causing it to be necessary, in the choice of a Bishop, to have more regard to his physical powers, than would sometimes be found expedient, or than would be called for, not by dispensing with itinerancy, but by its being on a more moderate scale. Certainly, the course objected to, will not pretend to have the countenance of the Christian Church in general.

For the guarding against the extremes, different expedients may be devised. What to your Bishop seems the most plausible, is, that in a city or town of a diocese, as central as may be, there be a Church, so far differing from Churches generally, as that the Bishop shall be its more immediate pastor; and that to enable him to visit his diocese, a third part of it in every year, there should be an assistant presbyter or deacon. The delivery of these suggestions may have the appearance of looking further into futurity than is meet. But, when there are taken into the account our rapidly increasing population, with which we may hope for a proportionate increase of our Church, it cannot be useless to keep in view a matured system, of a higher grade than our present provisions, and to be accomplished by degrees, although the full accomplishment should be so distant, as that the youngest among us may not be expected to witness it, while they may subserve it by incipient measures.

It may be thought, that contested election, foreseen as a field of collision of parties, and threatening disunion, is a suitable ground for the proposing of some expedient, in order to guard against the evil. But it is thought unnecessary, and that the checks which our canons have provided against unfair proceedings in any particular diocese, will be found sufficient to oppose to a rash or an unfair choice; especially when made under the excitement of a factious spirit. It would seem, that there is as much security as the nature of the case permits; and what cannot be evaded, unless there should be such radical corruption, pervading the whole body of the Church and involving in guilt the mass of its members, clerical and lay, as can be cured no otherwise than by a reformation, not of the disorder spoken of only, but that shall be entire.

In connexion with a determination to sustain the Episcopacy, it is not impossible, that in the different grounds on which it may be rested by different advocates of it, there may ensue a cause of disunion. We shall be safe in this matter, in proportion as we continue on the ground taken for us by the reformers of the Church of England. They unequivocally affirmed the apostolic origin of Episcopacy, as a fact: and then, as a suitable consequence, they ordained, that there should be no other ministry within their bounds. The same is the limit within our Church. If any should carry the subject beyond this, it is private opinion; and cannot be acted on, in proceedings regulated by the rubrics and the canons, without hazarding the issue intimated: and the same might be the effect of the extending of these provisions, with the view of accomplishing such a project.

VARIETIES.

EFFECTIVE PREACHING.

WERE a Pagan, who had just obtained a knowledge of the Christian religion, to be put down in the midst of this land of churches, without being informed that such an inconsistency as a nominal Christian is possible, at the same time understanding that no religion except that of CHRIST prevailed here, would he not suppose that the whole population must be well acquainted with the leading doctrines of the Gospel? Were he permitted to enter our pulpits, and discourse upon the doctrines of CHRIST, would he not take for granted all those simple and leading truths with which a missionary commences the delivery of his message to the ignorant Heathen? Doubtless he would; and there act upon a mistaken notion, which has done more than almost any single cause to render powerless the numerous sermons that are delivered from week to week in Christian lands. There are two things to be considered in this case. In the first place, the great mass of nominal Christians have far less even theoretic knowledge of their own condition and the way of life, than we are apt to imagine; and in the second place, they have no such understanding of these things as has a tendency to immediate action. The question then suggests itself—are not impenitent sinners generally to be addressed upon the same topics, and substantially in the same way, as persons who have never heard of the Christian scheme? Is not the Gospel message in all its length and breadth, to be declared as news fresh from the court of heaven, and demanding immediate attention from all the children of men? Were the experience of those who are most successful as ambassadors for CHRIST, allowed in evidence, there could be no doubt as to the proper answer to this question. It is true, that the same truths which prove most efficacious in the conversion of sinners, are often set forth in so cold and heartless terms, as to produce no good effect: but what does this prove? Simply, that an unfeeling mode of declaring the most overwhelming truths, entirely counteracts their native tendency. Let the same man who has preached the leading truths of the Gospel for years to no purpose, if such a one can be found, come from the presence of his Maker, as Moses did from the burning mount, almost overwhelmed with a sense of his glory, and utter the same truths as before, they will assume a new appearance to himself and his hearers, and then show their own native power to transform the human mind. If, however, the preacher fails of getting such access to the throne of grace as is here supposed, he *cannot* effect his object as a herald of the cross. Nothing short of the direct and powerful agency of the HOLY SPIRIT upon his heart, can produce the state of feeling which alone is favorable to the effect of his message. It may be said, indeed, that here is nothing new—all this has been insisted upon in every age of the Church; but here is, at least, sufficient truth to account for the little that hundreds of apparently able men accomplish. But I am digressing from my subject. Let us suppose again, that an angel from heaven, perfectly acquainted with the state of mankind, as also with the offers of mercy through the LORD JESUS CHRIST, were to address an audience of impenitent sinners. Coming in robes of light from the glories of heaven, what would he say? Would he not address men as perfectly ignorant of all that most concerns them? Would he not look upon them as unaware of the fact, that mansions of glory were in readiness for them, upon the simple conditions of repentance and faith in the LORD JESUS CHRIST? "If arguments drawn from the highest sources cannot prevail," he might well say, "it will be in vain to urge other topics." Is it said, that regular attendants upon the preaching of the Gospel *cannot* be ignorant of its leading truths? So we might suppose the Jews could not be ignorant that they were crucifying the SON OF GOD; but He viewed them as ignorant of what had been often declared to them. We can only judge of the belief of men by their conduct: but judging in this way, we must regard the impenitent as ignorant of their true condition. They *may* remain so, after listening to the most faithful preaching, but *will certainly*, if entertained with merely moral dissertations, in the place of the simple declarations of GOD.

Cecil has an illustration of an impenitent sinner's case, which may form an appropriate conclusion for this article.

"The first duty of a minister is, to call on his hearers to *turn to the* LORD. 'We have much to speak to you upon. We have many duties to urge upon you. We have much instruction to give you—but all will be thrown away, till you have turned to the LORD.' Let me illustrate this by a familiar comparison. You see your child sinking in the water; his education lies near your heart; you are anxious to train him up so that he may occupy well the post assigned to him in life. But, when you see him drowning, the first thoughts are—not how you may educate him, but how you may save him. Restore him to life, and then call that life into action."—*Epis. Recorder.*

GLORY BE TO THEE, O LORD!

THERE is scarcely a custom more ancient than that of singing this ascription of praise between the Epistle and Gospel. The ancient Liturgy of St. John Chrysostom proves its antiquity among the Greek Christians; and the whole history of the Latin Church proves its use at a very early period. St. Augustine mentions that it was sung daily from Easter to Pentecost, and on Sundays to celebrate the resurrection: and the fourth Council of Toledo forbade its use during Lent, as inconsistent with that penitential period. It was designed as expressive of the thankfulness of Christians for the holy Gospel then about to be proclaimed by the minister, and, as a very ancient and pious usage, may be, and is very properly retained by the Church. Let us render ourselves worthy of eternally chanting this ascription of praise, by singing it here with the dispositions it requires: in a disposition of *confidence*—for we can never forget the tender mercies and gracious promises of our Saviour in his Gospel of glad tidings. In a disposition of *fear*—lest by our unworthy and impure conduct, we bring disgrace on the Christian name. In *humility*—when we duly feel our own unworthiness and sinfulness. In endless *gratitude and love* for the blessings—the undeserved blessings given us in "the glad tidings of great joy." Let us never be weary in reciting this canticle of praise, which we are destined to chant during an eternity. Should sorrow oppress us—let "Glory be to thee" be ever in our hearts. May all our sufferings—our trials, redound to the glory of GOD! Let us bless his holy name for all the sorrows as well as the pleasures he is pleased to send us. Whatever be our situation—whatever our lot—let us ever be grateful for the Gospel of mercy and peace vouchsafed to mankind; and let the annunciation

of its blessed promises be ever preceded by our choral song of joyful gratitude—"Glory be to thee, O Lord."—*Episc. Watchman.*

EXTEMPORE PRAYERS.

From the New-York Observer.

Messrs. Editors,—Can you not say some effectual word to impress on our ministers, elders, and other good men, the necessity of shortening their public prayers? I have just come from one of our social morning meetings, dispirited—shorn of my strength, and in a most undesirable frame of spirit—completely *jaded* with its protracted exercises. And this is not the first, nor the second, nor the third time that I have come home feeling, like Whitefield, that I had been "prayed into a good frame, and prayed out again."

These morning devotions are blessed institutions. I know nothing current in this day, adapted to do more good, if judiciously conducted; but if this prodigious evil of long, long praying, is not corrected, most of us, I fear, will become so saturated with such a species of exercises, that we shall be ready to give them up soon, and not be disposed to resume them in half a century. Now, will you do the great body of your readers, and thousands besides them, the favor of hinting to our brother A., and our excellent, gifted elder B., and the young and ardent Mr. C., that they pray a great deal too long—that we are wearied before they get half through—that they pray for too many objects—that if, instead of travelling, as they invariably do, and sometimes with snail-like progress, from the Dan to Beersheba of prayer—bringing in every thing that good people ever think of—they would just make a selection of one, two, or three things, and occupy from two to five minutes—never more—in fervent, lively supplication, they would not only be incomparably more interesting to their fellow-worshippers on these occasions, but would do more good, be more likely to have a hearing in heaven as well as on earth; and they will certainly confer a material obligation on

Very Many.

N. B. Please to suggest, for a morning meditation, Matthew vi. 7, 8.

From the same.

Messrs. Editors,—I am so much pleased with the remarks on long prayers, suggested last week by your correspondent, who signs himself "*Very Many*," that I should be willing to have them occupy a place in your paper every week for a year, that they may be *read*, and *read*, until they shall make an impression which shall produce corresponding action. Probably seven-eighths of all who attend prayer meetings, have experienced similar feelings with those of your correspondent. It really seems as if good men would never reform in this particular, though their attention has been called to it through the public prints repeatedly; and it is the almost universally expressed opinion of all Christians, that short prayers are much better fitted for devotion than long ones. It is, Messrs. Editors, an evil in the Church which calls loudly for reform. Can it be a device of the *wicked one* to prevent the good effects of prayer? Such a thing may be. One thing is certain; long prayers are the *cause* of much evil feeling, be they right or wrong; while short, fervent prayers promote piety, edify Christians, and build up the Church. I do most heartily agree with your correspondent, that prayer in social meetings should *never* exceed five minutes, and should be specific, like the examples we have in the Scriptures. When this is the case, I am inclined to think that prayer meetings will no more be a *weariness* to the Christian, nor a *terror* to the young.

K. K.

THE CHURCHMAN.

SATURDAY, JULY 23, 1831.

TO SUBSCRIBERS AND CORRESPONDENTS.

In consequence of some complaints from our country subscribers relative to the delivery of the Churchman, we have determined on an alteration in the time of issuing our paper. Hitherto, it has been detained until as late a period in the week as practicable, with the view of securing the latest intelligence and communications. But being now assured that a majority of our subscribers, city and country, will be better satisfied with the reception of their papers at a precise and previously determined time, we have made arrangements to that effect. The "Churchman" will in future, go to press IN TIME FOR THE FRIDAY MAILS, and may be depended on accordingly by our distant friends. The punctuality *of its delivery to city* subscribers will, of course, be proportionably increased.

☞ Communications and advertisements *intended for immediate insertion*, must be handed in before the Wednesday preceding publication. None received after that time can obtain insertion until the ensuing week.

Appointments of the Bishop.—Sunday, July 24, Ticonderoga; Wednesday, 27, and Thursday, 28, Plattsburgh; Sunday, 31, Schenectady, A. M., and Amsterdam, P. M.; Sunday, August 7, Auburn.

The intermediate week will be spent in attending the Commencement of Geneva College, and visiting the Church at Geneva and other Churches in the vicinity; after which, the Bishop will proceed further west.

Ordination.—On the 7th Sunday after Trinity, July 17, in Christ Church, Ballston Spa, Lewis Thibou, Jr., A. B., an alumnus of the General Theological Seminary, was admitted by the Rt. Rev. Bishop Onderdonk, of this diocese, to the holy order of Deacons. Morning Prayer was read by the Rev. Alexis P. Proal, Rector of St. George's Church, Schenectady; and the Lessons by the Rev. Deodatus Babcock, Rector of Christ Church; and the Sermon preached by the Bishop. The candidate was presented by the Rev. Mr. Proal.

Confirmations by the Bishop.—Wednesday, July 13, St. Luke's, Half Moon, four; Friday, 15, St. Paul's, Charlton, two; Saturday, 16, St. Mary's, West Charlton, three; 7th Sunday after Trinity, July 17, Christ Church, Ballston Spa, five.

Green Bay Mission.—It may be easily conceived that we take great pleasure in extracting the following spirited article from the columns of a brother editor. The example of our diocese is indeed a noble one, befitting its standing in the Church, and if followed out, will secure to the Missionary Society of our Church a degree of efficiency which its fondest advocates would hardly have dared to hope, when planning its establishment. May the great Bishop of souls, in his mercy, bless our efforts, and while he crowns us with joy in the awakening zeal of our community, enable us to "rejoice" in that "fear and trembling" which arise from the consciousness of the utter worthlessness of human exertions, independently of his blessing!

In the meanwhile, let the Churchmen of New-York remember that *their pledge is to be redeemed;* and for the honor of their diocese—for the respect they bear to their Bishop—and far more for the worth of the cause in which it has been given, LET IT BE FULLY, GENEROUSLY, REDEEMED.

Domestic and Foreign Missionary Society.—We this week commence the publication of the Report of the Executive Committee of the Domestic and Foreign Missionary Society of our Church. Our readers will perceive the gratifying fact, that this Society is every year becoming more and more effective, in accomplishing the objects of its formation. God, in his grace and mercy, is raising up for it many friends, and disposing their hearts to seek its prosperity. During the past year, one fact has occurred, of a most cheering and encouraging nature, for which we feel disposed to render sincere thanks and praise unto Him who directeth the thoughts of all hearts, while we would venture to set it forth as an example worthy of general imitation. We allude to the resolutions adopted by the Churches in New-York, prompted and encouraged by the Bishop and Clergy, to adopt and sustain the Green Bay Mission. This noble pledge, we cannot doubt, with the zeal and ability which are engaged for its redemption, will be fully met; and the General Society will not only thereby be relieved from all anxiety about funds to defray the expenses of that mission, but there will be brought into the service of the Church, a great accession of wisdom in counsel, patience in labor, and efficiency in execution. When the above resolutions were adopted, and were made known to the Church in other dioceses, it seemed as if God, in his gracious Providence, designed to produce thereby an extensive, happy influence in behalf of the Missionary cause. Now, thought we, other Churches will not be backward to follow so good an example. Virginia will peradventure take the Greek Mission under her pious patronage. The Eastern diocese,* one of the Bishops of which has, with so great interest, and the happiest success, performed a Missionary tour in the West, will arise, stretch itself, and exert every nerve to the supply of the great valley of the Mississippi, with the institutions of our Church. Maryland, we fancied, will not be behind-hand in the race, but will either fix upon some of the stations already occupied, or seek to form another where her energies may be concentrated. In this way, we had run before the times, and in delightful vision, saw the different divisions of our sacramental host, all in action, following the march of New-York.—*Philad. Recorder.*

* [Dioceses?]

From the Auburn Gospel Messenger.

THE ORDAINING POWER.

In the account of the late Maryland Convention, given in the Episcopal Recorder, we notice the following:

After the Missionary Sermon, by Mr. Spencer, it was announced that there would be an ordination in the morning. It commenced at 8 A. M., and the Rev. Messrs. Jones and Wiltberger were admitted to the holy order of Priests, by the "laying on" of hands of the Bishop and the Presbytery, the Rev. Messrs. Wyatt, Spencer, Humphreys, and Jackson assisting.

Now we are so old fashioned in our views of episcopacy, and in our attachment to the doctrine, that the authority to ordain is in the Bishop alone, that we cannot be pleased with the slightest intimation even, that that authority is in any degree shared by any other grade of the ministry. It is said that the gentlemen mentioned above, "were admitted to the holy order of Priests, by the laying on of hands of the Bishop and Presbytery."

The universal language of the Church is, that in the ordination of Priests, the Presbyters who lay on their hands with the Bishop, *convey no authority*, but simply denote their concurrence in his act, and express an approbation of the candidate's character. Expressions like the one which has produced these remarks, are calculated to lead to erroneous conclusions. Much as many may seem to undervalue things of this kind, the truth is, great trouble would frequently be avoided by a careful use of words and phrases.

Note. If the writer of the notice in question had slightly varied his mode of expression, and declared that "the admission to the holy order of Priests, was BY the laying on of hands of the Bishop, WITH that of the Presbytery," we believe that he would have been Scriptural, and of course correct.

To the Editor of the Churchman.

I have just returned from a visit to the village of Ulster—formerly Saugerties—about one hundred miles from the city, on the banks of the North River, where I spent the last Sunday. This village is beautifully situated. The scenery is not surpassed by any on the river; and from its prosperous and flourishing condition, bids fair to become a place of considerable importance.

There are several places of public worship, but none of our denomination. The inhabitants have been anxious to build an edifice where the sublime and animating services of the Episcopal Church might be performed, and are now erecting a suitable building for that purpose: it is located on the borders of a lake near which the parsonage is to be built. The situation is beautiful and romantic; and here, retired as it were from the bustle of the world, the Christian can approach the solemn sanctuary, and joining in the prayers and praises of the Church, listen to his duty with an honest heart in order to practise it.

A clergyman has been selected, who is to officiate part of the day at Ulster—the other at Red Hook, directly opposite. Whilst the building is erecting, the services are regularly performed in the house of a gentleman well known for his liberality and zeal in promoting every object whose tendency is good. I was present at his residence last Sunday afternoon, when I was much gratified in listening to a Sermon on the "necessity of faith connected with works." The discourse was well written, and was received with marked attention by at least one hundred persons assembled from the village.

A Sunday School has been commenced, and about seventy scholars are in regular attendance. The young ladies of the village are making exertions to increase the number; as also to procure a library of suitable books: for this purpose, a fair of fancy articles, which they had made, was held on the fourth inst., and the sum of eighty dollars raised.

It cannot but be gratifying to every one who feels an interest in the welfare and increase of our communion, to see the exertions daily making for that purpose; and sincerely do we trust, that the time is at no great distance, when the services of our Church will be celebrated in every part of our highly favored land. A. B.

New-York, July 16th, 1831.

☞ The following communication was forwarded to the office of the Churchman some time since. The circumstances which have delayed its publication, have been explained fully, and, we trust, satisfactorily to the author.

For the Churchman.

In reply to the remarks of "H. N.," under the head of "The Country Parson's Study."

An article in the Churchman of the 30th April, has just fallen under my observation, and claims at my hands a passing notice. It professes to describe a "Country Parson's Study;" but its main object seems, that of censuring "the Parson" for the high crime and misdemeanor of having "FOUR COPIES *of the volumes of* STANDARD WORKS, *issued by the New-York Protestant Episcopal Press, in one corner" of the shelves of his study.* Without noticing, therefore, some *inaccuracies* in relation to other matters, and passing over the tendency to unfavorable deductions from the *mode of expression* which pervades the whole, I shall confine myself to his leading point; and I trust I shall be able to relieve "the Parson" from all blame in the matter, by showing that he has done as much as in him lay, to have these "masterly works"—for he also considers them in this light—in "general circulation."

The plain state of the case, (which would cheerfully have been communicated to H. N., had he made the inquiry,) is simply this: A half dozen copies of "the Standard Works" were forwarded to the "Country Parson"—who, little as his circumstances warranted the measure, immediately took one copy for himself; which he instantly put into circulation. He gave public notice of the receipt of these books—mentioned the subject earnestly and affectionately to every individual in his cure, at all in a situation to subscribe—distributed the other copies among those persons who, in his opinion, *ought* to become subscribers;—and after having them returned *un*bought—not always in the kindest manner—he, finally, presented the subject to his Wardens and Vestrymen, at a meeting, soliciting their patronage, with no better success than had attended his previous efforts.

In connexion with these facts, let it be borne in mind, that for upwards of ten years, this same "Country Parson" has not only offered the use of his library freely to the people of his charge, but *urged* them to avail themselves of the privilege; and during the same period has, on all occasions, public and private, lamented the want of reading taste in the community among whom Divine Providence has cast his lines—enforcing the subject with all his powers. These things being so, may he not ask with confidence, if he has not done his duty in the premises?—Could he, with any degree of the respect due to his office or character, have done more?

Truly these same copies of the "Standard Works" might have been kept in circulation, instead of remaining on the shelves of the "Country Parson's Study;" for his copies have been, and are so, up to the present moment. But it must be remembered, that these books were sent *for sale*, and had they been loaned to many readers, they would have been more or less soiled; and the Press would very justly have held the *lender* responsible for the cost of these publications: and upon whom must the burden fall? Surely it cannot be expected that every clergyman should pay for a half dozen copies of every book which it may be desirable to have his congregation read! For one, I find it a sufficiently difficult matter to purchase the books I actually need, much less those it would delight me to have. Anxious, therefore, as "the Country Parson" may be, that these "masterly works should be in general circulation, and in the hands of every one capable of relishing the pleasure of clear and engaging views of the most interesting of all truths;" and in this respect, he is not a whit behind H. N., in anxious solicitude for the general diffusion of primitive, evangelical truth, as exhibited by our apostolic Church. He knows of no method by which the members of the Church can be coerced into a subscription for these or any other works. Nor is it required of any pastor to do more than present the subject with affectionate earnestness and solicitude to the people of his cure. To be importunate, would be to degrade his character and office; and materially affect his ultimate influence and usefulness.

I have noticed this article of H. N. because I think I have observed in the same quarter, a disposition, for a few years past, to censure, by means of the public press, and *otherwise*, what the writer, doubtless, very *honestly and conscientiously*, considers a want of zeal and devotion to their Master's interests and the salvation of souls, on the part of the clergy, in reference to sundry matters, connected, in his view, with the discharge of parochial duty.

He is, however, yet a young man, full of the buoyant hopes and promises of youth; and feeling a lively interest for the salvation of sinners, and ardently engaged in the cause of religion and the Church. But should the allotments of Divine Providence confine his sphere of action to the limits of some obscure and waning parish, where circumstances of a peculiar character shall have given the impress of narrow-mindedness to the community—where more of the expansive views of enterprise or public spirit govern the actions of society—and where the moral and intellectual culture of the soul is not the distinguishing characteristic of those with whom he has to do—should such, I say, be the station which Providence shall design him to occupy at some future period, he may then find his hopes disappointed, and his purposes frustrated—he may then learn that it is more easy to *desire* than to *accomplish* an end—to teach what men *ought to do*, than *prevail* with them to fulfil it—and he will then realize experimentally, that though *Paul* may *plant* and *Apollos water*, it is God ONLY who giveth the *increase*.

THE COUNTRY PARSON.

To the Editor of the Churchman.

Sir,—The extract you made in your last week's paper, from the Christian Observer, signed "*Rusticus*," on the subject of "the affectation of using the plural number," I read with much satisfaction—and was struck with the truth of the writer's remarks. How common a practice has it indeed become, for public speakers to employ the plural, instead of the singular number. I have frequently remarked it, and often wondered upon what grounds a custom so adverse to the laws and rules of our language, was founded. The writer of the piece alluded to, refers it to an exessive modesty on the part of public speakers, an aversion to speak of self. Now, though unquestionably, modesty is commendable, and egotism a thing to be avoided, as disagreeable, even in conversation, and much more so in public speaking, yet I cannot but think, that the work is over-reached, when in cases where it is necessary to speak in the first person singular, in order to make clear what is to be expressed, the plural is used instead. It certainly is necessary, and proper, for public speakers, at times to employ the first person singular; for instance, when making known their individual opinions, and sentiments, (*as Rusticus observes,*) and in such cases, I cannot perceive the reasonableness or propriety, of sacrificing clearness of comprehension, on the subject spoken of, and violating the beauty and aptness of language, as well as twisting it into no meaning, merely to gratify, what I humbly conceive to be, false feelings of modesty. In my judgment it is unreasonable and absurd, (to say nothing of its affected appearance) to make use of "*We*," when "*I*" is meant, and should be employed. With all deference to the learned minds of our clergy, and other public speakers, I would suggest if it would not be well for them, to consider the reasonings of *Rusticus* on this subject, and if it be not advisable, in order that they may be clearly understood, when "*I*" is intended to say "*I*" and not "*We*."

Yours, &c. X.

☞ We have received several late publications, among which are the third volume of the Standard Works, and the Portraiture of a Christian Gentleman, of which a proper notice must be deferred until next week, on account of our new arrangements for getting out our paper at an earlier hour.

A brief Review of the latter work has been furnished by our correspondent Whitgift, and shall appear next week. Will not some one of our correspondents do us the same favor in regard to the admirable volume of Standard Works, which has just issued from the Press?

The Little Mute.—We gladly welcome the author of this beautiful narrative to our columns; and we hope he will frequently instruct and delight the public through the same medium.

Examination.—Washington College.—The Annual Examination of the Students of Washington College will commence on Monday, the 25th inst., and be continued till the middle of the following week. The following gentlemen have been requested by the Trustees to attend the examination, most of whom have signified their intention to be present on the occasion, viz: The Rev. Dr. Wainwright, the Rev. Professor Turner, and Prof. Clement C. Moore, of New-York; and the Rev. Messrs. Potter and Doane, and James Bowdoin, Esq., of Boston.

Commencement.—The Annual Commencement of this Institution will be held in Christ Church, on Thursday, the 4th day of August next.—*Episcopal Watchman.*

The Rev. Alonzo Potter, Rector of St. Paul's Church, Boston, is to deliver an Address before the Phi Beta Kappa Society of Union College, on Tuesday, the 26th inst.

DIED.

Departed this life, July 3d, at Bethlehem, Pennsylvania, the Right Rev. Jacob Van Vleck, a Bishop of the United Brethren's (or Moravian) Church, in the 81st year of his age.

The deceased was a native of New-York. After finishing his studies in Europe, he served his Divine Master, as a Minister of the Gospel, for nearly half a century—and, with the exception of a few years, in his native country. He presided, successively, over the Female Seminary at Bethlehem, and the Boarding School for Young Gentlemen at Nazareth, Pennsylvania, and his memory is cherished with gratitude by those who were favored to be his pupils. As a Minister of the Gospel, his faithfulness and humility were alike conspicuous, and he labored with much acceptance, both at the above places, and subsequently at Litiz, Pennsylvania, and Salem, N. C. His latter end was peace.

INTELLIGENCE.

CLERICAL CHANGE.

The Rev. John P. Robinson, of Pennsylvania, has removed to the diocese of Ohio, and taken charge of St. James' Church, Zanesville, the members of which congregation have erected a neat and commodious house of public worship, now ready for consecration.—*Phil. Recorder.*

Visitation.—The Right Rev. Bishop Brownell has made arrangements for visiting the following Parishes in the County of New-Haven, for the purpose of administering the holy rite of Confirmation.

Wednesday, Aug. 17, Branford, at 3 o'clock, P. M. Thursday, Aug. 18, East-Haven, at half past 10, A. M, and New-Haven, at 3, P. M. Friday, Aug. 19, North-Branford, at 3, P. M. Saturday, Aug. 20, Northford, at 11, A. M. Sunday, Aug. 21, Wallingford, at half past 10, A. M., and North-Haven, at 3, P. M. Monday, Aug. 22, Cheshire, at 3, P. M. Tuesday, Aug. 23, Hamden, at 3, P. M. Wednesday, Aug. 24, West-Haven, at 3, P. M. Thursday, Aug. 25, Woodbridge, at 3, P. M. Friday, Aug. 26, Waterbury, at 3, P. M.

Wesleyan University at Middletown.—This Institution will be opened for the reception of students on the *third* Wednesday of September.

Oswego, New-York.—The Ladies of the Episcopal Church in this village, held a fair, on the 16th of June, of articles of their own manufacture. The sales amounted to more than $300.

On Sunday evening Bishop Onderdonk preached to a numerous and attentive congregation in St. John's Church. On Monday, in the morning, he preached in St. Paul's Church, and administered confirmation to 50 persons; and in the afternoon he preached again in St. John's, and confirmed 13 persons.

A collection was taken in St. John's on Sunday evening for the benefit of the American Colonization Society—amount $22 82.—*Troy Sentinel.*

Episcopal School.—An Episcopal Theological School has been established in Cambridge, Mass., with four Professorships, which were filled as follows, on the 12th inst.

Sacred Rhetoric and the Pastoral Care—Right Rev. A. V. Griswold, D. D.

Ecclesiastical History, and the Nature, Ministry, and Polity of the Church—Rev. Asa Eaton, D. D.

Systematic Theology—Rev. John H. Hopkins.

Biblical Learning, and the Interpretation of Scripture—Rev. Thomas W. Coit.

On Friday, the 27th May, the corner stone of a new Episcopal Church was laid in Poultney, Vt., by the Rev. Joel Clapp, Rector of the church in Woodstock.

Standard Works.—The *third* volume of this valuable series of publications has just been issued from the Episcopal Press, at New-York. It contains "The Apology for the Church of England, and a Treatise of the Holy Scriptures; by Bishop Jewell. With a Preface, Biographical Memoir, and Notes." The learned Editor, the Rev. W. R. Whittingham, assures us, that the volume is not a "mere republication, but has almost assumed the character of an original and laborious work." The readers of the preceding volumes of Standard Works, will know how to appreciate the untiring labors of Mr. Whittingham; and the present volume will fully sustain the reputation he has so justly acquired, for sound doctrine and accurate research. May his health and life be long continued to the Church, whose cause he so ably maintains.—*Episcopal Watchman.*

In 1732, Bishop Berkely, of Ireland, established a foundation for the maintenance of the three best scholars in the Latin and Greek languages, who should reside at Yale College, three years after their graduation. He also gave a fund for a premium "for the under graduate who should make the best composition or declamation in Latin;" also 1,000 volumes of valuable books.

Sound Opinion.—A venerable clergyman, distinguished alike for his piety, his zeal, and modest simplicity, in a recent letter, remarks:

"The best way, I find, is to let those who are given to change, entirely alone. Fire which passes through bushes, will soon go out. It will sometimes seize a large tree, which is not altogether *sound.* It may then burn with intense heat, but finally will be extinguished." We would simply add, by God's blessing, may the *sound trees* long remain so, the honor of the forest—the comfort of the open field—the refreshing shade of the *sanctuary.*—*Aub. Gospel Mess.*

Irish Evangelical Society.—This society held its annual meeting at Finsbury Chapel on Tuesday, May 10th. From the report it appears that the labors of the society during the past year have been very successful, and that their agents had been instrumental in the conversion of many souls from the errors of Popery. The receipts for the year were 3,746*l.* The meeting was addressed by the Rev. Dr Cook of Belfast, Rev. Mr. Roberts, Rev. J. Clayton, Rev. J. Adkins, and Rev. J. Burnett.

A note to the last number of the North American Review states that the original founder of Sunday Schools, was Borromeo, Archbishop of Milan, in the 16th century: and adds, "they have never, we believe, been intermitted to this day in that diocese."

ACKNOWLEDGMENT.

The subscriber acknowledges the receipt of One Hundred Dollars, to the *Permanent Fund* of the *New-York Protestant Episcopal Missionary Society*, contributed by the Ladies of the Bible Class of St. Stephen's Church, N. Y., to constitute the Rector of said Church, *the Rev. Francis L. Hawkes*, A Patron of the Society.

BENJAMIN M. BROWN, Treasurer.

July 20, 1831.

Letters received at the N. Y. Prot. Episcopal Press, during week ending July 14th.

Rev. E. K. Fowler—S. L. Hyde—L. J. Bisbee—C. G. Palmer—Rev. H. R. Peters—Cyrus Curtiss—Rev. J. P. M'Guire—J. Harding—Rev. R. Salmon—W. Thompson—James T. Shores—S. Babcock, New-Haven 2—C. Mancius—Joseph Nixson—Starr Hoyt—W. Stavely—Rev. Samuel Johnston.

Books have been sent from the N. Y. P. E. Press during the week ending July 19, to the following persons viz.:—

Rev. F. H. Cuming, Reading, Penn., 1 box, sent to Atlantic Hotel, Broadway.

Wm. Stavely, Philadelphia, 1 box;—Rev. Geo. P. Giddings, Russelville, Ky., care of Tower & Hogan, 1 box, all by Union Transportation Line.

S. C. Nichols, Richmond, Va., 1 box, 1 bundle, per schooner Frances.

Stimpson & Clapp, Boston, 1 parcel, per schr. Boston.

S. L. Hyde, Norwich, Conn., 1 paper parcel, per sloop Jupiter.

Henry Shelton, Bridgeport, Conn., 1 parcel, per sloop Fame.

A. W. Thayer, Haverhill, Mass., 1 parcel, left at F. White's, 127 Maiden-Lane.

S. Colman, Portland, Maine, 1 parcel, left at Lewis & Jenkins, 26 Coenties-Slip.

R. P. & C. Williams, Boston, Mass., 1 paper parcel, left at J. & J. Harper's, Cliff-street.

J. M. Donelly, Cattskill, N. Y., 1 parcel, per sloop Cattskill.

Rev. G. W. Doane, and J. W. Ingraham, Boston, Mass., 1 parcel each, care of Stimpson & Clapp, Boston, per schr. Boston.

Rev. S. R. Johnson, Hyde Park, and Wm. M. Parsons, Poughkeepsie, N. Y., 1 parcel each, left at Geo. Long's, Broadway.

S. Givins, York, Upper Canada, 1 parcel, left at Mr. Wells', 10 Cedar-street, N. Y.

Rev. Lawson Carter, New-Rochelle, N. Y., 1 parcel, left at 44 Wall-street, N. Y.

C. Curtiss and others, Hudson, N. Y., 1 parcel, per Mr. Mellen.

J. B. Wallace, Meadville, Pa., Rev. W. Hilton, Butler, Pa., and Hogan & Co., Pittsburgh, Pa., all care of Towar, J. & D. M. Hogan, Philadelphia.

E. Littel, Philadelphia, 1 parcel, care of Mr. Stavely, per U. T. Line.

J. G. Auner, Philadelphia, 1 parcel, (Missionary Intelligencer,) care of Mr. Stavely, per U. T. Line.

S. Babcock, New-Haven, Conn., 1 box and 2 parcels, per steamboat Hudson.

By the same, L. H. Young, New-Haven, 2 parcels.

J. F. Shores, Portsmouth, N. H., 2 parcels, per schr. Telegraph, Capt. Nickerson.

N. Doane, and M. Lee, Granville, N. Y., 1 parcel (Standard Works,) care of Clark & Hosford, Troy, N. Y.

Clark & Hosford, Troy, N. Y., 1 parcel, per towboat Advance.

Oliver Steele, Albany, N. Y., 1 parcel, per steamboat Ohio.

T. B. Lippitt, Providence, R. I., 1 parcel, per steamboat Benjamin Franklin.

Rt. Rev. Wm. Meade, D. D., Millwood, Va., 1 parcel, (Standard Works, Vol. III,) care of Mr. Stavely.

Rev. Henry J. Morton, 1 parcel, care of Mr. Stavely, Philadelphia by private hand.

Rev. P. L. Whipple, Lansingburgh, N. Y., 1 parcel, per towboat Advance.

Rev. J. P. M'Guire, Loretto, Essex, Va., 1 parcel, care of Mr. J. P. Havens, Nassau-street.

Geo. Rowland, Norfolk, Va., 1 parcel, per schooner Amanda.

Rev. G. A. Shelton, Newtown, L. I., 1 parcel;—Rev. S. Seabury, Flushing, L. I., 1 parcel, all per stage.

Issac N. Whiting, Columbus, Ohio, 1 parcel, left at White, Gallaher & White's, N. Y.

E. Nicholls, Hempstead, L. I., Rev. E. M. Johnson, Brooklyn, 1 parcel each, left at Mr. Moore's, 8 Fulton-street.

Jas. Halladay, Sleepy Hole, Nansemond County, Va., 1 parcel, left at J. P. Haven's, Water-street.

Mr. E. J. Hale, Fayetteville, N. C., 1 parcel:—Rev. W. D. Cairns and Wm. C. Lord, Wilmington, N. C., all care of W. C. Lord, per schr. Senator.

Morse & Harvey, Canandaigua, N. Y., 1 parcel, left at Collins & Hannay's, Pearl-street.

Rev. C. Mann, Alexandria, D. C., 1 parcel, per schooner Columbia.

Rev. Wm. Steele, Mecklenburgh, Va.;—Mr. George Tarry, Lynesville, N. C., ;—Mr. J. C. Taylor, Williamsboro', N. C., and Rev. Andrew Syme, Petersburgh, Va., all care of Rev. A. Syme, per schooner Helen.

Rev. Allston Gibbes, Charleston, S. C., 1 parcel, per ship Niagara.

Manual of Family Prayers.—The Press have for Sale at their Depository, No. 46 Lumber-Street, a thin duodecimo volume, of 36 pages, by this title, compiled by the present Bishop of London, and adapted to use in this country. It contains a form of prayer for every day in the week;—and occasional prayers, such as the following—'To be added when any member of the family is sick;' 'To be added when any member of the family has recovered from sickness;' 'To be added when any affliction has befallen one of the family;' 'To be added on the mornings of those days upon which the Sacrament of the Lord's Supper is to be administered;' 'To be added when any child of the family has been baptized;' 'To be used on the morning of New-Year's day;' and 'Some short devotional forms which may be used with any of the preceding forms:'—Price, neatly bound and gilt, 37½ cents. In plain bindings at less prices.

NEW PUBLICATIONS.

Standard Works—Volume Third.—Bishop Jewell's 'Apology for the Church of England;' and his 'Treatise of the Holy Scriptures,' with a Preface giving a history of the Work, a Memoir, Notes, and a most complete Index to the subjects and names treated of and noticed in the Volume; making in all 408 pages, has just been issued, and will be immediately distributed to the Subscribers to the Series of Standard Works of the Press.

Subscriptions not paid on the receipt of this volume will be charged at $4.

In Press.—The Communicant's Companion, intended as a *vade mecum* at the celebration of the Lord's Supper, will shortly be issued by the Press, in about 60 pages 32mo.—a size perfectly convenient for the pocket. This work will *in no respect* interfere with the larger manuals now in use, combining the didactic with the devotional, as it merely expresses in a strain of chastened fervor, those thoughts of penitence, faith and devotion, which should especially engage the mind of the communicant in the commemoration of the mediatorial sacrifice.

Help to Family Instruction and Devotion.—A valuable work for this object, by Bishop Sumner, of Chester, England, is now printing by the New-York Protestant Episcopal Press. It is the first volume of a series of Expository Lectures on the New Testament and includes St. Matthew and St. Mark.—Its form will be that of a duodecimo of about 400 pages.

New-York, July 14, 1831.

Bishop Ravenscroft's Works.—Agents for the sale of these works in North Carolina will settle their accounts with the gentlemen in that Diocese having the charge of publication. *All others* to whom they have been sent will remit to the Agent of the Press, at New-York, the Rev. J. V. Van Ingen.

Franklin Institute.

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May, 1831.—tf.

MISCELLANY.

From the London Record.

CHURCH MISSIONARY SOCIETY.

The annual meeting of this Society took place on Tuesday, at Exeter Hall. The attendance was most numerous and respectable. On the platform, amongst other members of the Society, we noticed the Bishops of Litchfield and Coventry, of Winchester and Chester, Lord Bexley, Lord Mountsandford, Sir George Grey, &c. &c.

At 12 o'clock, Lord Gambier was called to the chair. His lordship, on taking the chair, said, that he cordially met with brotherly kindness and Christian love, the very numerous assembly which he saw convened on this happy occasion. He would beg to bring to their recollection, that great, stupendous, sublime, and glorious passage, beyond all others, which had been revealed to man—"God so loved the world, that he gave his only-begotten Son." This was the great truth, the glad tidings of salvation, which it was the great object of this institution to promote through the world. It was for that purpose they had met to-day, and earnestly did he pray that every heart might be filled with gratitude—that they might join in praising God, who had given them grace to meet for so blessed a purpose. The noble lord here repeated the Psalm—"Let us give thanks to the Lord, for his mercy endureth for ever." He then called on the Rev. Mr. Woodroffe to implore a blessing on their proceedings.

When the prayer was concluded, the Rev. Mr. Gentleman proceeded to read the Report, which was of considerable length. After noticing the retirement of Mr. Bickersteth, who had so ably filled the office of Secretary to the Society for fifteen years, but who found that the continuance in office was incompatible with other duties which had devolved on him; and stating, that the committee had felt it their duty to thank him for his great zeal and activity while in office, the Report adverted to the state of the institution at Islington. There were, it was said, seventeen students now in it, twelve of whom were admitted in the last year; three hundred had received ordination; and nine had proceeded to different stations abroad. A District Visiting Society had been established in the neighborhood of the institution, the objects of which were greatly promoted by the students in their leisure hours. It appeared that the donations and subscriptions of the Society, in the year just ended, amounted to £46,584 16*s.* 7*d.*; those of the preceding year, were £47,328, 17*s.*, making a difference against the present year of £744. The deficiency of the present amount, as compared with that of two years ago, was nearly £2000 on the donations and subscriptions; but that was reduced by legacies which had been left to the Society of upwards of £1000. The Report then proceeded to take a review of the proceedings of the Society in the several countries of the world to which its missions extended; (for the details, we refer to the Report, which will be published; and to the Society's monthly publications.) On the whole, the prospects of the Society were described as most favorable. It was mentioned, amongst other causes of joy to the friends of the Society, that the steps which had been taken by Sir George Murray, the late Secretary for the Colonies, for promoting the objects of the Society in Australia, had been adopted by his successor, the noble lord now at the head of that department. Referring to the exertions of the Society in the West Indies, and to the condition of the negro slaves there, the Report stated, that though the committee had to lament many obstacles to the dissemination of the Gospel in the East, yet the impediments there were trifling, when compared with those which existed in the West Indies, to the religious instruction of the slave population. In the East, it was added, the door was opened to religious instruction, whatever might be the consequence; but in the West Indies—in our own colonies—the attendance of a slave at divine worship often drew down upon him the vengeance of his Christian master. The Report also complained that the slaves were not allowed the free enjoyment of rest and religious worship, but that, owing to the system adopted, the Sabbath was, for the most part, devoted to worldly purposes. It was made the market-day, and for transacting the slave's own private business, for which no other time was allowed him. Ought such a system, it was asked, be allowed to continue? While the committee mentioned these facts, they also stated that there were some exceptions amongst the owners of slaves, in remitting the extra hours of labor, but also gave every facility for their religious instruction, and paid those who had to impart to them religious instruction. The Report then adverted to the exertions of the Society in North-Western America, where, amongst other advances made, it mentioned that the sons of four Indian Chiefs, each the head of a distinct tribe, speaking distinct dialects, were under Christian instruction. Viewing the whole of the circumstances connected with the Society, the Report added, that there were ample indications that the Lord had gone before them in this great work, and that they ought to go forward with confidence. The increased sphere of action opened to the Society, and the difficulty they found of taking advantage of it with resources rather diminished, ought, the Report stated, to quicken its friends to renewed exertions to promote its great object.

Addresses were then delivered by the Bishop of Litchfield and Coventry, Rev. Baptist Noel, the Bishop of Winchester, Lord Bexley, Bishop of Chester, Rev. Edward Bickersteth, &c., from which we shall, at a future time, make a few extracts.

THE LAST GENERAL ASSEMBLY OF THE PRESBYTERIANS.

We suspected that considerable difference of sentiments on various points of doctrine and ecclesiastical policy existed among the ministers and members of our churches: but not until the last assembly had developed its character, were we at all aware of the extent of this difference. The whole body appeared to us to be made up of three parties; and we use the word [parties] in no invidious sense, but merely as convenient for the purpose of analysis, or distribution. The first party, (and we were glad to see that it was a highly respectable one in numbers, piety, and talent,) consisted of those who adhere strictly, in doctrine, to the formularies of our Church, as these have been understood and interpreted by the sound divines of the seventeenth and eighteenth centuries. Associated with these, were a few Hopkinsians of the old school, who differ from the former only on some abstract and minor points of doctrine, and harmonize with them entirely in their views of the constitution and order of the Presbyterian Church. The second party consisted of those whose views of doctrine, government, and discipline, are in their own apprehension, more accommodated to the spirit of the age—more liberal, and unconfined by the "frame-work" of systems. Some of these hold sentiments which cannot be reconciled to the doctrines of our standards, even upon the loose constructive principles of the modern exegesis; and they evinced a very defective attachment, perhaps unconsciously, to the provisions of our Constitution. The third party were of a mixed character as to doctrinal sentiments, agreeing in measures of a compromising nature, with a view to peace; and, consequently, they sometimes acted with the first party, and sometimes with the second.

Such, upon the whole, as it appeared to us, was the mixed character of this last Assembly: and while we respect the piety and talents of the greater portion of that body, and considering them in their official character, as forming the highest judicatory of the Presbyterian Church, we would duly honor them; nevertheless, for the truth's sake, for the Church's sake, and for the honor of our covenant God, we are constrained to say, that we saw with the most painful feelings, manifest indications of a spirit, which if not overruled and restrained by the great Head of the Church—if not promptly and prayerfully resisted by the faithful servants of Christ—will in a few years, overrun our Churches with error, and tread the wholesome provisions of our Constitution in the dust. We feel constrained to say, that unless our brethren, who love the institutions of the Church, and the "form of sound words," which hitherto has been the bond of union, the instrument of prosperity, and the distinguishing glory of our Church, open their eyes to the perils which surround that cause to which they are devoted—which they are under solemn obligations to maintain—and exert themselves in dependence upon God, for the purity of the Church in doctrine and discipline, and for the permanency and efficiency of her institutions—the time is not far distant, when the Lord will convince them of the folly of seeking a temporary repose, at the expense of his sacred, sanctifying truth.

As we intend hereafter to recur to this subject, we shall not pursue it any further at present, than to lay before our readers some published evidences of the departure of a portion of the masters and teachers in our Israel, from the sound and scriptural doctrines of our standards.

Our first extract is from the published letter of a Tennessee clergyman, who, if we are not misinformed, acted in some of the most important committees of the last Assembly.

"Surely they may lop off the most of us, if we must believe men are guilty of Adam's sin—born with a created depravity—naturally unable to obey God—the atonement in its nature adapted to just so many—offered in sincerity to those for whom it is in no sense provided—regeneration the *creation* of a new spiritual *sense*, *taste*, *relish*, &c. Now, if the denial of all this is heresy, then, be it known in Gath, I am guilty. I can believe these positions just as readily as I can embrace transubstantiation. It does not surprise me, when I reflect, however, to hear other brethren declare their faith in these things, for I am satisfied, man can believe any and every thing."

This extract contains a gross misrepresentation of some of the doctrines avowedly renounced; but this seems to be incident to the school to which he belongs, and the well-informed reader will at once perceive a denial of the guilt of Adam's first sin imputed to his posterity; the corruption of our nature, and consequent inability to obey the holy law of God; a limited atonement; and the new creation wrought by the Holy Spirit in regeneration.

Our next extract is from the report of the proceedings of the General Assembly, furnished by a member for the Albany Telegraph:

"That there are real differences in sentiment in the Presbyterian Church, cannot be denied. The principal of these differences are going to demand the attention of this Assembly. The first, I have already alluded to; it is doctrinal, involving the questions—1st, Whether the atonement and justification are commercial transactions; the first being the literal payment of a debt, contracted by those who will be saved—and the second the acceptance of that payment, because it is so imputed to the sinner, that he is considered as having paid it; or whether the first is a great governmental transaction, by which as performed, God can be just in justifying every one that believeth. 2d, Whether we are held to be justly exposed to suffer the everlasting pangs of hell for that sin of Adam of which we were in no sense guilty. 3d, Whether men are unable literally, or only unwilling, to accept the offered mercy. The other difference is in answering the question, whether the General Assembly ought to discontinue the patronage of all voluntary associations for Missions, Education, &c., and take up the subject as an organized body."

In this, as in the preceding paragraph, there is an utter misconception and misstatement of the opinions and views of the orthodox, which we shall not stop at present to point out. But any one may gather from it, that the writer denies the vicarious nature of the atonement—the imputation of Christ's righteousness in justification—the doctrine of original sin—and the corruption of our nature; also a determination to prefer voluntary associations for benevolent purposes, to those organized and supported by the Church.

But while some are willing to admit that there are differences of sentiment among Presbyterian ministers, they endeavor to cover up the matter as much as possible, by representing them as of minor moment, "more verbal than real." We think it unfair to blind the churches, and perhaps deceive ourselves, by this kind of policy. Let us be open, candid, and sincere. If we differ, why should it not be known to those who have a deep interest in our differences? the correspondent of the New-York Observer in this city, who appears to have the unhappy skill of aggravating every thing that was blameworthy in the discussions of last Assembly, by affecting to palliate them, thus expresses himself:

"Oh, yes, we are brethren, and although there are some shades of difference among us, on some points they are more verbal than real. There is not on earth a body of ministers of equal numbers, that possesses more talent, learning, efficiency, and harmony, than the Presbyterian Church in the United States contains. These excitements are but temporary. We may possibly divide in a few years; but it will be an amicable separation; and what is more, it will be a geographical division. But although we may be divided at some future day, yet the Presbyterian and Congregational Churches will be essentially one body—united in spirit—united in great and good efforts to extend the Redeemer's kingdom."

Now, while this sort of language will answer the purpose very well, of soothing the vanity, and beguiling into slumber the watchfulness of some good-natured brethren, and many of the people, what does it contribute to the remedy of the evil? Instead of laying the wound open, that the extent of the evil may be seen and provided against, it merely closes it up with a bit of court-plaster, that it may fester more deeply and more deadly. If some of our brethren are willing to shut their own eyes, and to hinder others as much as possible from seeing the disagreeable truth, that there are wide differences of sentiment among us; they may rest assured that the world and our brethren of other denominations see it clearly enough. Let us hear remarks of the New-York Christian Advocate and Journal, and we shall be convinced of this.

"From this," viz. the unanimity with which the resolutions offered by the committee on the Rev. Mr. Barnes' case were adopted, "from this and other circumstances which have occurred in the Assembly at its present session, it appears that the *new divinity*, or the late modifications of the old system of Calvinism, *is becoming more and more prevalent* in the Presbyterian Church. *How these modifications can be reconciled with the long established standards of that Church, we cannot tell*; but we should hope that the light which seems to have been so far reflected upon the minds of a majority of the Assembly, as to enable them to see the errors of a limited atonement, and to fix the responsibility of man on its true foundation—namely, human liberty, will continue to penetrate, until it fully reveals the incompatibility of these scriptural doctrines with the doctrine of unconditional election and reprobation."

Since the discrepancy between our standards and a considerable body of our ministers is abundantly manifest, we ask again, why it ought to be concealed or palliated? We cannot conceive of any good purpose which it would promote; but we think that its open and honest avowal may be truly beneficial to all parties. It will lead people to think and pray over these differences, and to read the Scriptures, and examine more carefully for themselves. The prevailing errors will be more generally discussed; and if this be done in a Christian manner and a pious spirit, the truth will be honored, and many who have entered the path of error may be reclaimed. The members of our churches are too generally but superficially acquainted with the doctrines of their own standards. Any event which may be the means of awakening them to an interest in that system of divine truth, which is the instrument of the Holy Spirit, in gathering, sanctifying, and saving the Church, must ultimately be a blessing to them and to all the people of God. And hence, since it cannot be denied that errors have crept into the Presbyterian Church, we cannot lament, but on the contrary, feel thankful to God, that the last Assembly was permitted to disclose the real character of its constituent parts; for, we trust, the Lord has permitted it in order that he may chastise his people for past remissness, and lead them back to the pure waters from which they have strayed, or are in danger of straying.—*(Philad.) Presbyterian.*

HUMILITY.

Humility is the golden chain of all virtues.—For as pride is the mother of all wickedness, so is humility the mother of all virtue: like as pride maketh us like unto Lucifer, so humility maketh us like unto Christ. Therefore, Christ himself, when he first gave his disciples charge for to preach, when he first gave them in commandment upon the mount, to publish abroad his Gospel, "Blessed are the poor" said he. And why so? "Blessed are the poor, for theirs is the kingdom of God." And again: "Blessed are the meek." And why so? "For they shall inherit the earth." So again to his disciples he said: "Learn from me, for I am meek;" I am gentle, learn this from me, said Christ. So Paul, "Let this mind be in you, which was in Christ Jesus: who being equal with God, yet made himself of no reputation, and humbled himself unto death, even the death of the cross." So David, notwithstanding he was a king, a prophet, and a man chosen even according to the heart of God, yet he humbled himself and said: "Lord, my heart is not lofty: neither do I exercise myself in great matters, or in things too high for me." So Paul: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

Thus God useth humble and lowly things saith St. Paul. "Out of the mouth of babes and sucklings hast thou made perfect thy praise;" out of the mouth of very babes and sucklings hast thou ordained strength, and spread abroad the glory of thy name. So Paul, notwithstanding he was a great learned man, and skilful in the laws among the Jews, yet he bragged not, nor boasted of his great knowledge he had, but he humbled himself and said: "I determined not to know any thing among you, save Jesus Christ, and him crucified."

And upon this foundation of *humility*, it pleased Almighty God at the first, to erect and build his holy Church; upon his apostles, I say, who were the very patterns of meekness, it seemed good unto God to build his holy Church. And after them, such as were of the Congregation of Christ—such as professed the name of Christ, were not proud men, were not men of haughty carriage, nor high-minded. And therefore as we read in the Acts of the Apostles, "They were all of one heart and one mind together." So at the beginning, the disciples of Christ were "poor in spirit," and therefore were they meet to "inherit the kingdom of heaven;" they were "meek" in heart and humble in mind, and therefore were they meet to possess the earth:" they learned of Christ to be meek and lowly: they had the same sense in them that was in Christ, and therefore they humbled themselves unto death: they were counted "the foolish things of the earth," therefore were they meet instruments to "confound the wisdom of the world;" they were counted the "weak things," and therefore were they meet to "overcome the mighty." The babes were meek and lowly, and therefore were they to spread abroad the glory of God. St. Paul of all his learning thought that he knew nothing, so much he humbled himself, and therefore was he meet to be an apostle of Christ, and preacher of his Gospel.

There is a story, or rather a fable, written of St. Anthony;—whether you take it as a story, or a fable, I much reckon not, but it serveth well for this purpose:—it is thus: St. Anthony on a time lay in a trance, and as he so lay, he looked down from heaven (as he thought) and saw all the whole earth so thick covered with snares, that possible it was not for any man to tread upon the earth and not be intangled therewithall: and this when he beheld, suddenly he cried out, and said, O Lord, and who can then walk on the earth and not be intrapped? With that he heard a voice that answered him and said, *sola humilitas.* Only humility it is, said that voice, that may go, and not be intangled: only humility and nothing else. Who so is humble, he may walk without danger, he may go and not be taken. This is written that St. Anthony should see and hear in his trance. But David the prophet of God, saith indeed, the contrite and humble heart, is a sacrifice unto God: the meek and lowly heart is a sweet and acceptable sacrifice unto God, saith the prophet David. So again in another place he saith, "God hath respect unto the lowly, but the proud he knoweth afar off." Esaias also, or rather God by his prophet Esaias, saith: "Upon whom shall my spirit rest, saith God, but upon the humble and meek?" For otherwise, saith St. Paul: "he that is puffed up with pride, falleth into the hands of the devil."

Bishop Jewell.

REVIVALS.

It is very well known that the present is a period distinguished for religious excitements, prevailing in several Christian denominations in our country.

I have had occasion to notice, that in several of the large Schools in New England, great efforts have been made, and are making, to cause their pupils to become the subjects of these excitements, and that the course of study for days together has been abandoned, in order to lead these young persons to the places of public meeting, where their tender feelings were likely to be wrought upon.

No fact is better ascertained than this, that on such occasions, the Church, if existing in the neighborhood, is always, and unqualifiedly, the subject of extreme censure and abuse, and her ministry, doctrines, discipline and worship, held up to public reproach and odious disparagement.

The question I wish to propose and see discussed in your paper, is, What ought parents and guardians of children of Episcopalians to do, who have placed them at Schools of the character, and under the influence I have described, especially in cases, where a desire is cherished to have them enter the Ministry of the Church?

I speak advisedly, and from actual observation, as to the practices I am referring to, and as they appear to me pregnant with mischief to the best interests of religion and the Church, I should be glad of instruction for my own ,and the guidance of others exposed thereto.—*Episcopal Watchman.*

ORIGIN OF EPISCOPACY IN CONNECTICUT.

In March, 1719, the Rev. Timothy Cutler, of Stratford, was chosen Rector of Yale. He was popular, and acceptable to both the students and people. But at the commencement in 1722, it was discovered, that Mr. Cutler, Mr. Brown, one of the tutors, and several neighboring ministers, had embraced Episcopacy. The matter was discussed publicly between Mr. Cutler and Gov. Saltonstall. At a meeting in October, the trustees voted to excuse Mr. Cutler from all further services as Rector, and also that every individual, hereafter elected to that office, should give his solemn assent to the Saybrook Platform, the constitution of the Congregational Church. Mr. Cutler, with the others, went to England, and received Episcopal ordination. Mr. C. also received from the universities the degree of D. D., and returned to Boston, in the capacity of Episcopal missionary. This was the commencement of Episcopacy in New-England.—*Quarterly Register.*

FUTURE HAPPINESS.

The infinite variety by which the works and ways of Divine Providence are characterized, in connexion with the fact, that our present powers and capacities have a perfect accommodation to the arrangements amidst which our course is now run, seems to entitle us to conclude, that our future condition shall be *much more different* from the *present* than our peculiar powers of conception are now capable of representing to us.

A second principle respects the fine gradation of scheme upon which all the works of divine wisdom are conducted; and from the consideration of this principle, we have found reason to conclude, that *our future* state, though *essentially* different from the present, will, however, be the *result* of it, according to a series of causes established by *infinite wisdom*, and beautifully connecting the *subsequent* condition of all creatures, with that which they have *previously filled*, so as to leave no chasm amidst the boundless multitude of existences by which the empire of the Creator is peopled, though at the same time, this connexion is preserved by means too fine to be foreseen or completely apprehended by the feeble powers with which man is gifted in his *present* state. A third principle is equally suggested by such contemplations, and which leads us to conclude, that as the divine operations in the history of all sentient and active creatures are *progressive*, our future condition shall not only be different from the present, and the *result* of it, but shall be characterized by *surpassing glory.* Although we have reason to expect that our future station shall be thus glorious, and that the powers with which we shall then be gifted, shall bear an exact accommodation to the inconceivable grandeur of the new arrangements amidst which our immortal course is to be run, we have no reason to conclude that our future condition shall be altogether without limitation, or that it shall be perfect, when the word perfection is taken in its most absolute and unqualified acceptation; but, in a *limited* acceptation of the *word*, however, it denotes not a state of absolute, but of *comparative* excellence. Thus, the angels are said to be an order of more perfect beings than those who *now* people this earth; and even using the word with respect to different conditions of the same *species* of creatures, we may say that the future condition of the inhabitants of this world, will be a state of perfection *compared* with that in which they *now* exist. In short, we are only entitled to expect, that the sins and temptations which now seduce us from duty, shall be removed; that purer aspirations after goodness and knowledge, shall occupy our minds; that greater vigor shall be given to us to run in the way of the commandments of God; and that our station in the universe, corresponding with this renewed vigor and character of our powers, shall open to us such views of the works and counsels of God, as shall be fitted at once to exalt our adoration into holier rapture, and to offer constant motives for progressive attainments in purity and happiness. If we draw conclusions respecting our future condition from what we now observe of the plans of Providence, we shall have our minds opened to very different, and to far more satisfactory views. For every human being, during the present life, has a character of mind *peculiar* to himself; a station which he alone occupies, duties to discharge which belong to him only of all other creatures, and a series of experiences or of trials which are accommodated to his powers only, and which mark out for him alone, of all other beings, the race he has to run. And thus, there remains no obscurity on the plan of Providence in its final allotments of good or of evil to the creatures; for every one shall at last receive "according to that which he *has done* in life;" and as he who has been but a feeble or short lived servant of his Creator, shall find a place corresponding to his powers; those who have all their days been men of God, and have turned many to righteousness, shall "shine as the brightness of the firmament, and as the stars, for ever and ever."—*Farewell to Life.*

COTTON MATHER'S ADVICE.

It may not be amiss for you to have two heaps; a heap of unintelligibles and a heap of incurables. Every now and then you will meet with something or other, that may pretty much distress your thoughts; but the shortest way with the vexations will be to throw them into the heap they belong to, and be no more distressed about them.

You will meet with some unaccountable and incomprehensible things, particularly in the conduct of many people. Throw them into your heap of unintelligibles—leave them there.—Trouble your mind no further; hope the best, and think no more about them.

You will meet with some unpersuadable people: no counsel, no reason will do any thing with the obstinate, especially as to the making of due submissions upon offences. Throw them into the heap of incurables—leave them there.—And so do you go on to do as you can what you have to do. Let not the crooked things that cannot be made straight encumber you.

Politeness is of every nation; the manner of expressing it is different, but there is no difference in its nature.—*Fenelon, ap. Bausset.*

THE NEW-YORK

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